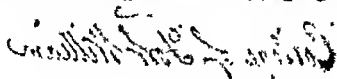


GRAMMAR

OF THE

SANSKRIT LANGUAGE,



BY H. T. COLEBROOKE, Esq

VOLUME I.

C A L C U T T A :

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P R E F A C E.

HAVING accepted an honorable nomination to the post of Professor of the *Sanſcrit* language in the College of Fort William, early after the foundation of that uſeful inſtitution, I felt it incumbent on me, to furniſh, through the preſs, the means of ſtudying a language, which it was my duty to make known, but on which I had no intention of delivering oral inſtruction.

AMONG other undertakings adapted to this purpoſe, the publication of a *Sanſcrit* grammar was commenced; which was firſt intended to be brief and elementary; but of which the deſign has been enlarged in its progreſs. As the entire work will exceed the bounds of a ſingle volume, a convenient break has been choſen to cloſe the firſt; and a few remarks will be now prefixed to it, ſince a conſiderable time may elapſe, before the ſecond volume be completed. I have the leſs ſcruple, in pausing upon this work, to devote my attention to other duties, becauſe the deficient part of it may be ſupplied by the grammars, which Mr. FORSTER and Mr. CAREY will ſeverally publiſh.

IN the compoſition of this grammar, I have followed the ſyſtem taught by writers, whoſe works are conſidered

by the prevailing sects of *Hindus* to be sacred, and to form an appendage of their scriptures. My reasons for preferring these to the popular or prophane treatises on grammar, were stated in an essay on the *Sanscrit* language inserted in the seventh volume of the Asiatick Researches. I adhere to the opinion there expressed. The sacred grammar has been more cultivated, its agreement with ancient writings and classical authors has been more carefully verified, than any other grammar of the language: it is more usually cited, and more generally understood: and, as finally corrected by a long train of commentators, it is more accurate and complete.

THE arrangement, indeed, is ill adapted to facilitate study; both in the original work, and in the numerous illustrations of it. But I thought it practicable to frame a grammar upon the same system, which should be easily intelligible to the English student of *Sanscrit*. Without believing, that I have succeeded, I still think it to be practicable: and the difficulties, which may be experienced in the following pages, will in general be found owing merely to the want of examples; which have been omitted, under the apprehension of rendering the work too voluminous.

AN improvement, which has been recently effected in the types of the *Nāgarī* character, by reducing their size, without diminishing their distinctness, has removed the objection to ample illustrations by examples: and, if this work should be reprinted, examples of every rule will accordingly be inserted; and, at all events, they will be retained in the second volume of this grammar.

ON the same supposition of a new edition of this first

volumc, I should be desirous of altering some of the terms adopted by me in place of technical words in *Sanſcrit* grammar. An unwillingneſs to coin new words in Engliſh, led me to uſe ſome expreſſions, which are not ſufficiently precise; others were ſelected by me, not anticipating objections to their uſe, which have ſince occurred: and, in ſome inſtances, I have inadvertently changed an appropriate term for one leſs ſuitable. The moſt material intended changes are mentioned in the margin,* and the reader is requeſted to notice them.

I SHALL be likewiſe glad to have an opportunity of inserting the original rules of *Sanſcrit* grammar. They are uſually committed to memory by native ſtudents of the language; and are cited by *Sanſcrit* authors, in words, and not by reference to their place or their import. The knowledge of them is, therefore, material to the ſtudent of *Sanſcrit*; and they are framed, like the aphoriſms of other

* Letters, added by *Sanſcrit* grammarians, as marks, but which are not ſounded, nor retained in the inflections, are called by them *Indant ha* or *It*, which, in this grammar, has been tranſlated *mate* but the circumſtance of ſuch vowels being accented, leads to the inconfiſtency of ſpeaking of accented *mate* vowels. They would be better designated by the word *indicatory*.

A claſs of derivative verbs, which in a former tranſlate I denominated *Freq. entatives*, has been here named *Intenſives*. On conſideration, I revert to the firſt mentioned term.

Under the head of *tenses*, I have uſed the word *Aorist* to ſignify *indefinite* in reſpect to a ſpecies of time, inſtead of *indefinite* as to time in general. the name of *Remote paſt* is not ſufficiently deſcriptive of the import of the *tense* to which it has been aſſigned, and ſeveral others are open to a ſimilar remark. I wiſh, therefore, to change the names of the *tenses*, according to the following ſcheme.

1. *Preſent*
2. *Præterite unperſected* (*Remote paſt*.)
3. *Craſtine future* (*Absolute future*.)
4. *Indefinite future*, (*Aorist future*.)
5. *Aorist 1st* (*Imperative &c.*)
6. *Præterite paſt* (*Absolute paſt*.)
7. *Aorist 2d* (*Imperative &c.*)
8. *Indefinite paſt* (*Aorist paſt*.)
9. *Conditional* (*Conditional future*.)

sciences among the *Hindus*, with studied and ingenious brevity.

THE author of these grammatical aphorisms is PA'N'INI. His rules, with the annotations of CÁT'YA'YANA, entitled *Vártuṣas*, confirmed or corrected by PATANJALI in the *Mahá-bhāṣhya*, constitute the standard of *Sanṣcrit* grammar. From the three saints, as *Hindu* grammarians affect to call them, there is no appeal. Other authorities may be admitted, where they are silent: but a deviation even by a classical or an ancient writer, from a rule in which they concur, is deemed either a poetical license or a privileged barbarism.

THE works of these sacred writers, with the notes of CAIYYATA on the *Mahábhāṣhya*, interpreted by his scholiasts, and more especially the perpetual commentary of VA'MANA on PA'N'INI's aphorisms, under the title of *Cáṣṭrávṛtti*, elucidated by the copious annotations of HARADATTA MIŚRA in the *Padamanjarí*, are the basis of the grammar here printed. The *Sidd'hánta Caumudí*, and *Manóramá* of BHAT'TÓ'JÍ, with their commentaries, have been frequently consulted by me. Much use has also been made of the *Pracriya Caumudí* with its commentaries the *Prasáda* and *Tatwa Chandra*: and I have continually referred to MAITRE'YA, MA'D'HAVA, VO'PADE'VA, and the other interpreters of *Sanṣcrit* roots. A reader, who may be desirous of verifying my authorities, should be apprized, that the *Cáṣṭrá vṛtti*, *Sidd'hánta Caumudí*, and *Mád'haviya vṛtti* have been my chief guides: and that others, besides the books here enumerated, have been occasionally consulted; as the *Ganaratna mahódad'hi*, the *Vṛtti saṅgraha*, and the commentators on the *Paribhāṣhás*; and sometimes, though rarely, the popular grammars.

FOR ~~the information~~ of the *Sanſcrit* ſtudent, a liſt of theſe and other grammatical works will be ſubjoined, including many treatiſes which have not been uſed for this grammar; but none, which I do not know to be extant; and few, of which I do not actually poſſeſs complete copies. The liſt might have been greatly enlarged by adding the names of books quoted by undoubted authorities: and I ſhall only remark, in regard to ſuch works, that the eight earlieſt grammarians are expreſſly ſtated by VO'PADE'VĀ, to have been INDRA, CHANDRA, CA'SACRĪTSNA, APISALĪ, SĀ'CATA'YANA, PA'NINI, AMERA, and JAINE'NDRA: Among theſe PA'NINI remains; and ſome of the others: perhaps, all.

THE authorities, which have been mentioned by me, as generally followed in this grammar, differ materially in their arrangement. I have been guided ſometimes by one, ſometimes by another, as ſeemed beſt adapted to the two objects propoſed, conciſeneſs and perſpicuity. I am apprehenſive, that, in the purſuit of both objects, one has frequently been miſſed. It was, however, with the view of compr'eſſing much grammatical information in a ſmall compaſs, that paradigmas have been multiplied, but exhibited in a ſuccinct form; and that general rules only are uſually inſerted in the text, while exceptions and ſpecial rules are placed in the notes.

I HAVE admitted no remarks on general grammar, though ſuggeſted by the numerous peculiarities of *Sanſcrit*. Theſe, with the obſervations which occur on a compariſon of the ancient language of India with thoſe of Europe, are deferred until the completion of the work. In the mean time, one

singularity of the *Sanſcrit* language may be noticed: its admitting both the ancient and the modern ſystems of grammatical ſtructure. It abounds in inflections for caſes and genders; tenſes and perſons: and it alſo admits a ſimple conſtruction of indeclinable nouns with prepoſitions, and of participles with auxiliary verbs.

THIS remark anticipates on a part of the grammar, reſerved for the ſecond volume; in which compoſition and ſyntax will be explained, with other matters indicated in the note ſubjoined to the table of Contents of the firſt volume.

A copious table of corrections and emendations is added. Though conſiderable attention was beſtowed on the correction of the work at the preſs, ſome errors unavoidably eſcaped notice; for which the beſt apology is to take the earlieſt opportunity of marking for emendation ſuch of them as have been yet obſerved.

LIST OF SANSKRIT GRAMMARS WITH COMMENTARIES, &c.

Sūtra by PA'NINI : rules of grammar in eight books entitled *Aṣṭādhyāya* ; comprising 3,996 aphorisms.

Vārtica by CA'TYA'YANA, amending or explaining PA'NINI's rules.

Mahābhāṣya by PATANJALI, interpreting or correcting CA'TYA'YANA's annotations.

Mahābhāṣya-pradīpa by CAIYYAT'A, annotating PATANJALI's gloss.

Bhāṣya-pradīpodyōta by NA'GO'JI BHAT'TA, commenting on CAIYYAT'A's notes.

Bhāṣya-pradīpa vivaraṇa by IS'WARA'NANDA : another commentary on CAIYYAT'A's notes.

Cāśicā vṛtti by JAYA'DITYA or VA'MANA JAYA'DITYA : a perpetual commentary on PA'NINI's rules.

Padamanjari by HARADATTA MIŚRA : an exposition of the last mentioned work.

Nyāsa or *Cāśicā vṛtti pañicā* by JINENDRA : another exposition of the same with explanatory notes by RACSHITA.

Vṛtti Saṅgraha by NA'GO'JI BHAT'TA : a concise commentary on PA'NINI.

Bhāṣā vṛtti by PURUSHO'TTAMA DE'VA : a commentary on PA'NINI's rules (omitting those, which are peculiar to the dialect of the *Vīdas*).

Bhāṣā vīyariṭha vivṛti by SRISHTID'HARA ; explaining PURUSHO'TTAMA's commentary.

Sabda caustubha by BHAT'TO'JI DICSHITA, consisting of Scholia on PA'NINI (left incomplete by the author).

Prabhā by BAIDYANA'THA PA'YAGUNDA also named BALAM BHAT'TA : a commentary on the *Sabda caustubha*.

Pracriyā Caumudī by RĀMACHANDRA A'CHĀRYA : a grammar in which PA'NINI's rules are used, but his arrangement changed.

Prasāda by VIT'T'HALA A'CHĀRYA : a commentary on the *Pracriyā Caumudī*.

Tatva chandī by JAYANTA : another commentary on the same, abridged from one by CRĪSHN'A PANDITA.

* I state this with some diffidence, not having yet seen the book. The *Nyāsa* is well valued ; and the *Prabhā* is frequently so. VO'PDEVA's *Cāśicā* is also a valuable work. The *Prasāda* and the *Tatva chandī* are also of some value.

Siddhanta Caumudī by BHAT'ĠŌJĠ' DĪCŚHITA: a grammar on the plan of the *Pracīyā*, but more correct and complete.

Manōrama or *Prauḍha Manorama* by the same author, containing notes on his own work.

Tatva bōdhi by JAYAKĒNDRA SAPASWATĪ: a commentary on BHAT'ŌJĠ's *Siddhanta Caumudī*.

S'abdēndu sechāra by NĀGEŚA BHAT'ĠA (same with NĀGOJĠ BHAT'ĠA): another commentary on the *Siddhanta Caumudī*.

Laghu s'abdēndu sechāra: an abridgment of the last.

Chudōsthīmalā by BAIDYANĀTHA PA'YAGUNDA: a commentary on the abridged gloss of NĀGEŚA.

S'abdaratna by HARI DĪCŚHITA: a commentary on BHAT'ŌJĠ's notes on the *Manorama*.

Laghu s'abdaratna: an abridgment of the same.

Bhāṣa pracāsica by BAIDYANĀTHA PA'YAGUNDA: an exposition of HARIDĪCŚHITA's commentary.

Madhya Caumudī by BARADA RAJA: an abridgment of the *Siddhanta Caumudī*. There is also a *Madhya Manorama*; besides other abridgments of the *Siddhanta* itself, as the *Laghu Caumudī* &c.

Paribhāṣā: maxims of interpretation from ancient grammarians, cited in the *Uttaras* and *Bhāṣya*, as rules for interpreting PA'NINI's *sūtras*.

Paribhāṣa vṛtti by SĪRA DĒVA: a commentary on the cited maxims of interpretation.

Laghu Paribhāṣa vṛtti by BHĀSCARA BHAT'ĠA: a succinct commentary on the same.

Paribhāṣa artha saṅgraha: another commentary on the same.

Chandrica by SWAYAMPRAKĀŚĀNANDA: interpreting the last mentioned commentary.

Paribhāṣāndu sechāra by NĀGEŚA BHAT'ĠA: a brief exposition of the same maxims.

Paribhāṣāndu sechāra cōtika by BAIDYANĀTHA PA'YAGUNDA: commenting the gloss of NĀGEŚA.

Cōtika: metrical rules of grammar, cited in the *Mahābhāṣya*, *Cāṭika vṛtti* &c.

Ġa prāśa by BHAT'ĠĠHARI: poetical maxims chiefly on the philosophy of syntax. These are often cited under the name of HARICĀRIKĀ.

Vaiyacaraṇa bhūṣhaṇa by COṆḌA BHAT'T'A : on syntax and the philosophy of grammatical structure.

Bhūṣhaṇa sara darpaṇa by HARIBALLABHA : a commentary on the work last mentioned.

Vaiyacaraṇa bhūṣhaṇa sara an abridgment of the same work.

Lag'hu bhūṣhaṇa cantī by BAIDYA NA'THA PA'LAGUNDA . a commentary on that abridgment.

Vaiyacaraṇa fidd'hanta manjūṣha by NA'GE'S'A BHAT'T'A . on syntax and the philosophy of grammatical structure.

Lag'hu vaiyacaraṇa fidd'hanta manjūṣha an abridgment of the same.

Cala by BAIDYA NA'THA PA'LAGUNDA a commentary on the last mentioned abridgment

Other treatises on construction logically considered, which are very numerous, are omitted as belonging more properly to the science of logic. *Gaṇapāṭa* . lists of words comprehended in rules of grammar, under general classes.

Gaṇaratna mahodad'hi : a collection of such lists , with a commentary.

D'hatupāṭa by PA'NINI the roots or themes systematically arranged, with their indicatory letters and their interpretations

D'hatupradīpa or *Tantrapradīpa* by MAITREYA RASCHITA : an illustration of the list of roots, with examples of their inflections.

Mād'havya vṛtti by SA'KṢA . A'CH'ARYA ., or the name of MA'KṢA . A'CH'ARYA . a copious exposition of the roots with their derivatives.

The *Bh'ṛti carya*, a poem describing the adventures of RA'MA, may be considered as a grammatical work, having been purposely written for a practical instruction on grammar. It has several commentaries

The *Śiṣha* of PA'NINI and *Nirūṭa* of YASCA, with the commentaries on the *Ag'haṇṭa* included in the last, are here omitted, as they are of little use, except in the reading of the *He's*

Treatises on particular branches of etymology are also omitted, as not very generally consulted. Such is the *Jan'aganta sūc'asā* on the formation of frequentative verbs.

Numerous other works, belonging to this grammar, have not been ascertained to be extant, being at present known only through quotations from them : as the *Pa'sinya rāta darpaṇa* quoted in the *Pras'adī* ; and many others cited in the *Mād'havya vṛtti*.

☞ *The following belong to other Systems of Grammar.*

Saraswati pracrīya by ANUBHUTI SWARUPACHARĪYA a grammar founded on seven hundred rules or aphorisms, pretended to have been received by the author from the goddess SARASWATĪ. This grammar is much used in *Hindustan* proper.

A commentary on the same by PUNJAPĀJĀ

Another by MAHIBHATTĀ.

Siddhanta chandrica another commentary on the same grammar

Padachandrica another, in which PANINI'S aphorisms are also exhibited,

Hamaryucaraṇa by HE'NACHANDRA OR HEMASURI. A Sanscrit grammar is cited under this title, which is probably the same with HE'NACHANDRA'S commentary on the *S'abdanuśasana*, entitled *Lag'huvṛtti*, comprised in eight books, including in the last the anomalies of the *Pracrit* language as derived from the *Sanscrit*. (The *Camadhenu* cites a *S'abdanuśasana* by ABHINAVA S'ĀCATĀYANA besides HEMASURI'S work). This grammar is used by the *Jānas*.

A commentary, without the author's name, is annexed to HE'NACHANDRA'S grammar

Pracita manṛama an abridged commentary on the *Pracita chandrica* of VAPARUCHI, showing the anomalies of *Pracrit* formed from *Sanscrit*.

Catantra or *Calapa* a grammar, of which the rules or aphorisms are ascribed to the god CUMARA. It is much used in Bengal.

Daurgasinhu a commentary on the above by DURGASINHA, but stated in the introductory couplet to be the work of SARVA VARMA, who is accordingly cited in VO'PADĒVA'S *Camadhenu*.

Catantra vṛttitika by DURGASINHA an exposition of the above mentioned commentary. (The *Cāmadhēru* quotes the *Durgaṭika* of DURGAGUPTA, and the *Catantra vṛttara* of VAP'DHAMĀNA MISRA)

Co'artra parīca by TRILOCHANADASA a commentary on the same grammar

Cal'pata'asī'apa by RAGHUNADANA ACHARĪYA SĪPOVĀTĪ. another commentary on the same grammar.

Catantra chandrica. another commentary on the same.

Chaitracuti by VAPAPUCHI: another on the same.

Vyāchyāśā by HARIRĀMA CHACRAVARTI: another commentary.

Vyāchyāśara by RĀHADAŚA: another, under the same title.

Other commentaries on the same grammar by SUSHĒNA CAVIRĀJA,

RAMĀNĀTHA, UMAPATI, CULACHANDRA, and MURĀRI.

Cātātra pañishā by ŚRĪPATIDATTA: a supplement to the *Cātātra*.

Pañishā prabōdha by GOPINĀTHA: a commentary on the above.

Pañishā siddhanta ratnacara by ŚIVARĀMA CHACRAVARTI: another on the same.

Cātātra gaṇa d'hātu: the roots or themes systematically arranged for the *Cātātra*.

Manōamā by RAMĀNĀTHA a commentary on that list of verbs.

Many other treatises belong to this grammar, as the *Cātātra Shalcāraca*,

by RAHASANANDI, the *Cātātra Unādi vṛtti* by ŚIVADAŚA, the *Cātātra chatuṣṭoya pradiśa*, *Cātātra dhatughōṣhā*, *Cātātra śabda mala*, &c.

Sanśhīptasāra by CRAMADIŚWARA. a grammar, corrected by JUMARANANDI, and often cited under the title of *Jaumara*. This grammar is in use in Bengal.

A commentary on the above, by GOVĪCHANDRA.

Vyākāra dīpica by NYĀYAPANCHĀNA an exposition of GOVĪCHANDRA'S commentary.

Another exposition of the same commentary by VĀSĪVADANA.

Dug'hata ghaṭana: another commentary on the *Sanśhīptasāra*.

Other commentaries on the same grammar, by different authors, as GOPĀLA CHACRAVARTI &c.

A supplement to JUMARANANDI'S corrections of the *Sanśhīptasāra* by GOVĪCHANDRA.

Other treatises appertain to this grammar, as *Śabdaghoṣhā*, *D'hātu-ghoṣhā* &c.

Mugdābhāṣā by VOPADEVA: a grammar of the Sanskrit language, much studied in Bengal.

A commentary by the author of the grammar.

Another by DURGĀDĪA, entitled *Suśhīlā*.

One by MISRA, entitled *Ch'hātā*.

Other commentaries by RĀMA'NANDA, RĀMA TARCVA'GĪ'S'A, MAD'HU-
SU'DANA, DE'VIDA'SA, RĀMABHADRA, RĀMĀPRASA'DA TARCVA'-
GĪ'S'A, SRĪBĀLLABHA'CHĀ'RYA, DAYARAMA VĀCHESPATI, BHŌLA'NA'-
T'HA; CĀRTICASIDD'HĀNTA, RATICA'NTA TARCVA'GĪ'S'A, GO'VINDA
RĀMA &c.

Mugdhabōdha parīṣṭha by CĀ'SĪ'S'WAPA . a supplement to the *Mug-*
dhabōdha.

Another by NANDACĪ'SŌRA.

Cavicalpadruma by VOPADE'VA; an alphābetical catalogue of roots,
arranged in verse.

Cāvya cāmad'henu by the same author, explaining his own list of verbs.

Dhātu dīpicā by DURGA'DĀ'SA : a commentary on the same catalogue
of verbs.

Cavicalpadruma vyāc'hya by RĀMA NYA'YĀ'LANCA'RA : another commen-
tary on the same.

Dhāturatnāvali by RĀ'D'HA'CRĪSHNA . a metrical catalogue of roots.

Cavrahasya by HELA'YUD'HA : exhibiting in verse examples of the most
common verbs.

A commentary on the same.

Druta bódha by BHARATAMALLA. a grammar, with a commentary on it by the same author. This and the following are not much in use.

Sud'hásud'ha by RA'VE'SWARA another grammar with a commentary by the author himself

Hanināmamrita by JI'VAGHOSHA SWA'MÍ: another, with a commentary.

Chaitanyamrita another, also accompanied by a commentary.

Cāricāvali by RA'MANA'RA'YAN'A a grammar in verse

Prabod'ha pracāsa by BALARA'MA PANCHA'ANA a grammar.

Rūpamāla by VIMALA ŚĀRASWATĪ another grammar.

Jnyanamrita by CA'SI'SWARA another.

Aśubod'ha, *Lag'hubodhi*, *Sig'hrabodha*, *Saramrita*, *Divya*, *Padavali*, *Ulcā*; and many other grammars by various authors.

Besides VARARUCHI'S *Prācīta pracasa* or *Chandricā*, and BHĀMA-HA'S commentary entitled *Manorama* writt beforementioned, other grammars of *Prācīta* are known as the *Prācīta Camadhenu*, *Prācīto lancēśwara*, &c.

Authorities of *Sanskrit* grammar, cited in books which have been used for the present volume, but not otherwise known, nor in any manner ascertained to be now extant, have been excluded from the foregoing list. Many of them could not be confidently referred to any particular system of grammar, and, in numerous instances, a doubt arises, whether the same work be not quoted under different names, in different places sometimes, under the title of the book at other times, under the designation of the author. A few of these names, which occur most frequently, will be here enumerated, with a notice of the authority by which they are quoted.

PANINI himself names Ś'ĀCĪTYA, GARGYA, CA'SYAPA, GA'LA'YA, APISALI, Ś'ĀCAT'ĀYANA, BHĀRADWA'JA, A'SWALAYANA, SPHOTAYANA, and CHA'CE'AYANANA.

The *Mādhyāya* quotes, among many other authors, CHANDRA, APISALI, Ś'ĀCAT'ĀYANA, A'TREYA, DHANVILA, CAUSICA, PURUSHACARA, SUD'HĀCARA, MĀDHUSUDANA, YADAVA, BHĀGURI, SRIBHADRA, SIVADĒVA, RA'GADĒVA MITRA, DEVA, NANDA, RAMA, BHIVA, BHĪJA, HELARA'JA, SUKHOTCHANDRA, PURVA CHANDRA, YAJÑAN'AYANA, CANVA, SWAMI, CE'AYASWAMI, SIVA SWAMI, DHURTA SWAMI, CHITRA SWAMI (this last is cited in the *Prācīta* as author of the *Cāricāvali*). The *Mādhyāya* likewise fre-

One by MISRA, entitled *Ch'hātā*.

Other commentaries by RĀMA NĀNDA, RĀMA TĀRCAVA'GĪ'SĀ, MĀD'HU-
SUDĀNA, DĒVIDĀ'SĀ, RĀMABHĀDRA, RĀMAPRASĀDA TĀRCAVA-
GĪ'SĀ, SRĪBĀLLABHĀ CHĀ'RYA, DĀYĀ RĀMA VĀCHESPATI, BHŌLA'NĀ-
TĒHA; CĀRTICASIDD'HĀNTA, RĀTICĀNTA TĀRCAVA'GĪ'SĀ, GOVINDA
RĀMA &c.

Mugd'hābōd'ha parīṣiṣṭā by CĀSĪ'SWĀRA: a supplement to the *Mug-
d'hābōd'ha*.

Another by NĀNDACĪŚŌRA.

Cavicalpadruma by VO'PADEVĀ: an alphabetical catalogue of roots,
arranged in verse.

Cārya cāmad'hēnu by the same author; explaining his own list of verbs.

D'hātu dipicā by DURGĀDĀ'SĀ: a commentary on the same catalogue
of verbs.

Cavicalpadruma vjāc'hya by RĀMA NYĀ'VĀLANCĀ'RA: another commen-
tary on the same.

D'hāturatnāvali by RĀD'HĀ'CRĪSHNA: a metrical catalogue of roots.

Cavirahasya by HELĀ'YUDĒHA: exhibiting in verse examples of the most
common verbs.

A commentary on the same.

Supadma by PADMANĀBHĀ DATTA: a grammar of *San'scrit*. It is in use
in some parts of Bengal.

Supadma macaranda or *Macaranda*: a commentary on the above, by
VISHN'U MISRA.

Other commentaries by various authors: as CANDARPA SIDD'HĀNTA,
CĀSĪ'SWĀRA, SRĪDĒHARA CHACRĀVĀRTĪ, RĀMACĀNERA &c.

Supadma parīṣiṣṭā: a supplement to the grammar.

Supadma D'hātupāṭa by PADMANĀBHĀ DATTA: a list of themes or roots
for the author's grammar, called *Supadma*. The same author added
other appendages to his grammar, viz. *Paribhāṣā* and *Unādiṣṭi*.

Other treatises belong to this grammar; as the *Cāṣṭikānt gāṇa*, and its
commentary by RĀMACĀNTA.

Ratnāvali by PUNESHO'TTĀ'SĀ: a grammar used in *Camarūpa*.

Diuta bōdha by BHARATAMALLA. a grammar, with a commentary on it by the same author. This and the following are not much in use.

Sud'hāsubōdha by RA'VEŚWARA another grammar with a commentary by the author himself.

Harināmamṛita by JĪ'ACHOSHĀ SWA'NĪ. another, with a commentary.

Chaitanyamṛita: another, also accompanied by a commentary.

Caricavali by RĀMA'NĀ'RA'JAN'Ā: a grammar in verse.

Prabōdha pracaśa by BALARA'NĀ PANCHĀ'NĀ' a grammar.

Rūpamala by VIMALA ŚĀRASWATĪ another grammar.

Jñyanamṛita by CA'NĪ'SWARĀ another.

Aśubōdha, *Laghubodha*, *Sighrabodha*, *Sarānṛita*, *Divya*, *P dvāli*, *Ulcā*; and many other grammars by various authors.

Besides VARARUCHI'S *Pracṛita pracaśa* or *Chandricā*, and BHĀ'MA-HĀ'S commentary entitled *Manoramā vr̥tti* beforementioned, 'other grammars of *Prācṛit* are known as the *Pracṛita Candah'rī*, *Prācṛita luncēśwara*, &c.

Authorities of *Sanscrit* grammar, cited in books which have been used for the present volume, but not otherwise known, nor in any manner ascertained to be now extant, have been excluded from the foregoing list. Many of them could not be confidently referred to any particular system of grammar, and, in numerous instances, a doubt arises, whether the same work be not quoted under different names, in different places—sometimes, under the title of the book—at other times, under the designation of the author. A few of these names, which occur most frequently, will be here enumerated, with a notice of the authority by which they are quoted.

PĀṆINI himself names ŚĀ'CATĪYĀ, GARGYĪ, CA'ŚYAPA, GA'LVĪ, APISALI, ŚĀCATĀYĀNĀ, BHĀRADWĪJĀ, A'SWALĪYĀNĀ, SPHOTĀYĀNĀ, and CHĀ'CE'ĀVATMANA.

The *Mādhvīya vr̥tti* quotes, among many other authors, CHANDRA, A'PIS'ALI, ŚĀCATĀYĀNĀ, ATRĒYĀ, DHANAPALA, CAUSICĪ, PUPUSHACARA, SUD'HĀCARA, MĀD'HUSUDANĀ, YĀ'DAVĀ, BHĀ'GUPĪ, SRIBHADRA, SIVADĒ'VĀ, RA'DĒVA MISRA, DEVA, NANDI, RAMĪ, BHĪMA, BHĪOJĀ, HELARĀ'JĀ, SUEHUTICHANDRA, PU'RNA CHANDRA, YAJNYANĀRAYANĪ, CAN'WĀ, SWĀMI, CE'SĀVA SWĀMĪ, ŚIVA SWĀMĪ, DHURTA SWĀMĪ, CHHĪPA SWĀMĪ (this last is cited in the *Prasāda* as author of the *Cṣīra taranginī*). The *Mādhvīya* likewise fre-

C O N T E N T S.

	Page
C 1 On the Elements, - - - -	1
§ 1 The Elements of Devanagari, - - -	1
2 Junction of Letters, - - - -	3
3 Natural order of the Letters, - -	5
4 An Artificial Arrangement of the Letters, -	6
5 Homogeneous and Congenial Letters, - -	7
6 Lengths and Tones of the Vowels, - -	9
7 Gunā and Vriddhi Letters, - - -	10
C 2 On the Parts of Speech and on the Key to the Rules of Grammar, - - - -	11
C 3 Permutations of Letters in Composition, - - -	17
Permutation of Vowels, - - - -	17
Permutation of Consonants, - - - -	22
C 4 On Declension, - - - -	31
§ 1 Table of Affixes for the Inflection of Nouns, -	35
2 Terminations of the Cases, deduced from the Affixes,	32
3 Permutations of the Affixes - - -	32
4 Permutations of the Initials of Affixes together with the final of the Root, - - - -	36
5 Denominations of Inflective Roots, - - -	37
6 Permutations of Inflective Roots, - - -	38
7 Permutations of the Finals, &c - - -	42
8 Recapitulation, - - - -	44
C 5 Nouns in अ and आ, - - - -	45
§ 1 Masculines in अ, - - - -	45
2 Masculine Pronouns in अ, - - -	46
3 Neuters in अ, - - - -	48
4 Neuter Pronouns in अ, - - - -	49

	Page.
C. 5. §. 5. Masculines in आ, - - -	49
6 Feminines in आ, - - -	50
7 Feminine Pronouns in आ, - - -	51
C. 6 Nouns in इ, उ and ऋ, - - -	52
§ 1 Masculines in इ and उ, - - -	52
2 Feminines in इ and उ, - - -	54
3. Masculines in ऋ, - - -	55
4. Feminines in ऋ, - - -	56
5. Neuters in इ, उ and ऋ, - - -	56
6. Numerals in इ, - - -	58
7. Inflection of Neuter Nouns, which are also Masculine, - - -	59
C. 7. Nouns in ई and ऊ, - - -	60
§ 1. Masculines in ई and ऊ, - - -	60
2. Feminines in ई and ऊ, - - -	63
3 Neuters in ई and ऊ, - - -	65
C. 8. Nouns in ऋ &c. - - -	66
1. Nouns in ऋ, लृ and लृ - - -	66
2. Nouns in ए, - - -	67
3 Nouns in औ, - - -	67
4. Nouns in ऐ, - - -	67
5. Nouns in औ, - - -	68
C. 9 Pronouns and Numerals ending in Consonants. - - -	69
§. 1. Pronouns, - - -	69
2. Numerals ending in Consonants, - - -	75
C. 10. Nouns ending in Semi vowels and Nasals, - - -	77
§. 1. Nouns in य, इ, वृ and लृ, - - -	77
2. Nouns in ज, य, ड, ण and न, - - -	79
C. 11. Nouns ending in Aspirated Consonants, - - -	83
§. 1. Nouns in ह, क, म, वृ, ह and श, - - -	83

C 11	§ 2	Nouns ending in ख, फ, क्, ठ् and ध्,	86
	3.	Nouns ending in श्,	86
	4	Nouns in ष्,	87
	5	Nouns in स्,	90
C 12		Nouns ending in Unaspirated Consonants,	92
	§ 1.	Nouns in ज्,	92
	2	Nouns in व्, ग् and ङ्,	95
	3	Nouns in द्,	95
	4	Nouns in च्,	96
	5	Nouns in त्,	98
	6	Nouns in ट्, क् and प्,	100
C 13		Gender of Nouns,	101
C 14		Derivation of Feminine Nouns,	108
C 15		On Indeclinables,	120
C 16		On Conjugation,	129
	§ 1	On the Roots of Verbs,	129
	2	On the Affixes,	132
	3	Permutations of the Affixes,	137
	4	Affixes distinguished by Fictitious Indicatory Letters,	143
	5	Synopsis of Conjugation,	144
C 17		On Augments,	149
	§ 1	The Prefix उट्,	149
	2.	The Prefixes ईट् and अट्,	153
	3	Prefixes of Inflexive Roots,	154
	4	Final and Medial Augments,	155
C 18		On the Permutation of Roots,	156
	§ 1.	Permutations of the Original Roots before Ardha- dhatua Affixes,	156
	2	Permutations of ष् and ए with स् and न्,	157
	3	Permutations of Orthography,	161
	4	Reduplication of a Syllable,	162
	5	Permutation of Semivowels,	165

		Page.
C. 18.	§. 6. Permutation of Diphthongs, - - -	167
C. 19.	Inflective Roots, - - -	168
§.	1. Permütation of Inflective Roots, - - -	168
	2. Permutations of Roots, and of their Terminations, before A'rd'had'hátuca Affixes, - - -	169
	3. Permutations of Roots, and of their Terminations, before various Affixes, - - -	171
	4. Substitution of Guná and Vridd'hí Letters, - - -	174
	5. Permutations of Vowels, - - -	176
§.	6. Permutations of Roots before an Indicatory श्र, - - -	178
	7. Rejection and Insertion of न्, - - -	179
C. 20	Paradigma of the Verb म् - - -	180
§	1. Conjugated in the Active Voice, - - -	180
	2. Conjugated in the Middle Voice as a Deponent Verb, - - -	184
	3. Conjugated with the Affix शिच् in the Middle Voice, - - -	188
	4. Derivatives from म्, - - -	189
	5. Impersonal, - - -	195
	6. Passive, - - -	197
	7. Reciprocal or Neuter Passive, - - -	199
C. 21.	Verbs of the First Class, - - -	200
Art	1. Verbs terminated by Dental Consonants with Indicatory Vowels gravely accented, and containing Efficient Vowels acutely accented, - - -	201
	2. With Indicatory Vowels acutely accented, - - -	209
	3. Verbs terminated by guttural Consonants, with Indicatory Vowels gravely accented, and containing Efficient Vowels acutely accented, - - -	217
	4. With Indicatory Vowels acutely accented, - - -	221
	5. Verbs terminated by Palatal Consonants with Indicatory Vowels gravely accented, and containing Efficient Vowels acutely accented, - - -	225
	6. With Indicatory Vowels acutely accented, - - -	228
	7. Verbs terminated by Cerebral Consonants, with Indicatory Vowels gravely accented and containing Efficient Vowels acutely accented, - - -	236

C. 21. A.	8. With Indicatory Vowels acutely accented,	-	242
	9. Verbs terminated by Labial Consonants, with Indicatory Vowels gravely accented, and Efficient Vowels acutely accented,	-	251
	10. With Indicatory Vowels acutely accented,	-	256
	11. Verbs terminated by Nasal Consonants, with Indicatory Vowels gravely accented, and containing Efficient Vowels acutely accented,	-	260
	12. With Indicatory Vowels acutely accented,	-	262
	13. Verbs terminated by Semivowels, with Indicatory Vowels gravely accented, and containing Efficient Vowels acutely accented,	-	266
	14. With Indicatory Vowels acutely accented,	-	270
	15. Verbs terminated by Sibilants, with Indicatory Vowels gravely accented; and containing Efficient Vowels acutely accented,	-	283
	16. With Indicatory Vowels acutely accented,	-	290
C. 22.	Subordinate Orders of the First Class of Verbs,	-	300
§. 1.	द्युत् and certain other Roots with Indicatory Vowels gravely accented, and containing Efficient Vowels acutely accented,	-	300
§. 2.	बट् and other Verbs denominated मित्, as if containing an Indicatory म्,	-	305
Art. 1.	Roots distinguished by an Indicatory ष् and terminated by an Indicatory Vowel gravely accented, and containing an Efficient Vowel acutely accented,	-	305
	2. Roots with a grave accent on the Indicatory Vowel, and the same on the Efficient Vowel,	-	308
	3. The same and other Verbs, distinguished by an Indicatory म्,	-	317
§. 3. A. 1.	फण् and other Verbs, by some included in the preceding Section,	-	319
	2. ज्वल् and other Verbs, which optionally take the Affix ए for the Noun of Action, or Active Personal		

§. 3. A. 2. Noun,	-	-	-	-	321
C. 23. §. 1. हिक् and other Roots of the First Class terminated by Consonants, with a circumflex marked on the indicative Vowel, and containing Efficient Vowels					
acutely accented,	-	-	-	-	329
§. 2. Verbs of the First Class, terminated by Vowels,					335
Art. 1. Roots which admit the Middle Voice with the Reflective sense,	-	-	-	-	335
2. Verbs restricted to the Active Voice even with the Reflective Sense,	-	-	-	-	338
3. Deponent Verbs,	-	-	-	-	349
§. 3. Roots which refuse the Prefix इट् before A'r-d'had hatuca and similar Affixes,	-	-	-	-	353
Art. 1. Verbs conjugated with सन्; and originally terminated by Indicatory Vowels marked with a grave accent,	-	-	-	-	353
2. Other roots,	-	-	-	-	355
3. Verbs conjugated with सन्,	-	-	-	-	362
4. Other Verbs,	-	-	-	-	363
5. Verbs in which the Semivowel is subject to Permutation	-	-	-	-	365

THE Second Volume will contain The *Sanskrit* Roots of the remaining Nine Classes Derivative Verbs including Denominatives. Etymology of Nouns and Participles from Verbal Roots Formation of compound terms. Derivation of Nouns from Nouns (including Adjectives and degrees of comparison) Duplication of words in construction. The import of Cases. The import of Tenses Maxims of Syntax. The Anomalies of the ancient Dialect The Profody of *Sanskrit* in sacred and profane poetry.



CHAPTER I

ON THE ELEMENTS.

SECTION I.

THE ELEMENTS OF DEVANAGARI, OR CHARACTER
IN WHICH THE SANSKRIT LANGUAGE IS WRITTEN.

वर्णः or अक्षराणि.

VOWELS.

Letters.	Names.	Powers.
अ	अकार	a or e as e in her, i in fir, and u in fun.*
आ	आकार	ā as ā in ball.
इ	इकार	i as i in fit.
ई	ईकार	ī as ee in feet.
उ	उकार	u as u in pull.
ऊ	उकार	ū as oo in pool.
ऋ	ऋकार	ri as ri in merrily.
ॠ	ॠकार	ri the same long.
लृ	लृकार	lri nearly as lry in revelry.
ॡ	ॡकार	lri the same prolonged.
ए	एकार	e as e in there.
ऐ	ऐकार	ai as i in fine, and y in my.

* This is the short sound of the Greek Alpha and Latin a; as *Τάγης*, Ganges, गंगा. And almost all European nations, concur in using a or e to express this sound, when the Roman character is employed for Asiatick words.

VOWELS.

Letters. Names.

Powers.

ओ	ओकार	o	as o in go.
औ	औकार	au	as ou in thou.
अं	अनुस्वार	n	an abbreviation of the nasal consonants at the end of a syllable.
अः	विसर्ग or	h̄	a similar abbreviation of the strong aspirate.
	विसर्जनीयः		

These two, being inseparable from vowels, are here exhibited with the simple element *a*

ॠ अर्द्धविसर्गः h̄*.

CONSONANTS.

क	ककार	c	as c in cause, and k in kin.
ख	खकार	ch	as ch in cacheux, and kh in inkhorn.
ग	गकार	g	as g in gain.
घ	घकार	gh	as gh in log house
ङ	ङकार	ng	as ng in sing, and n in bank.
च	चकार	ch	as ch in church
छ	छकार	ch'h	the same aspirated.
ज	जकार	j	as j, and dge in judge.
झ	झकार	jh	the same aspirated.
ञ	ञकार	ny	as ni in onion, and n as n in singe.
ट	टकार	t	These are sounds peculiar to Indian tongues.
ठ	ठकार	th	
ड	डकार	d	
ढ	ढकार	dh	
ण	णकार	n'	
त	तकार	r	as t in tin.
थ	थकार	th	as te-h in Whitchell, and thr in nut-hook.

* Before क and ख it is denominated जिह्वामूलीय; before प and फ it is called उपध्मानीय.

CONSONANTS.

Letters Names.

Powers.

द	दकार	d	as d in deal.
ध	धकार	dh	as dh in red haired.
न	नकार	n	as n in noble.
प	पकार	p	as p in pen
फ	फकार	p'h	as ph in haphazard
ब	बकार	b	as b in ball
भ	भकार	bh	as bh in abhor
म	मकार	m	as m in man
य	यकार	y	as y in yet
र	रेफ or रकार	r	as r in run
ल	लकार	l	as l in lull.
व	वकार	v	as v in valve.
श	शकार	s	nearly as sh in shun
ष	षकार	sh	a harsher sound of the same kind.
स	सकार	s	as s in sin
ह	हकार	h	as h in hair.
क्ष	(क-ष)क्षकार	ch	as ch in fiction.
ळ	ळकार	l	a sound partaking of l and r, peculiar to the <i>Vida</i> *

See conjunct consonants in a separate Table

SECTION II.

JUNCTION OF LETTERS.

VOWELS WITH CONSONANTS

c ca ci cu cri clri ce cai co cau can cal
 क्का क का कि की कु कू कृ कृ कृ के के को कों कं कः

The vowels are similarly conjoined with other consonants

The first vowel, or simple element, being conjoined with a consonant, is not marked by any special sign, but the absence of vowels, when the

* It occurs to western ears of the sound of *p* over a dactyl, particularly in that of the Southern part of the *L. Harper* *pu*.

consonant is destitute of them, is denoted by a mark at the foot of the letter क ख ग् &c.

When consonants are not separated by intervening vowels, they are termed conjunct (संयोग). This may be signified by affixing to the prior consonants the mark abovementioned; but it is more usual to employ compound characters denoting such conjunct consonants; as in the following table.

CONJUNCT CONSONANTS.

cn	cha	gn	gha	nc	nch	ng	ng'h
क	ख	ग	घ	ङ	च	ङ	ङ
chny	ch'hny	jny	jhy	nch	nch'h	nj	njh
ज	झ	ञ	झ	ञ	च	ञ	ञ
th	th'h	dh	d'h	nt	nth	nd	nd'h
ठ	ठ	ड	ड	ए	ए	ए	ए
tn	tn'h	dn	dhn	nt	nth	nd	nd'h
त	थ	द	ध	न	न	द	ध
pm	phm	bm	bhm	mp	mp'h	mb	mbh
प	फ	भ	भ	म	फ	भ	भ
cc	cc'h	gg	gg'h	yy	yr	yl	yv
क	क	ग	ग	य	य	य	य
chch	chch'h	jj	jjh		ry	ly	by
च	च	ज	झ		य	ल	ब
tt	tt'h	dd	dd'h	sch	st	st	hy
ट	ट	ड	ड	श	स	स	स
tt	tt'h	dd	dd'h	pi	ti	ti	rh
त	थ	द	ध	प	त	त	ह
pp	pp'h	bb	bb'h	hl	hv	tr	dm
प	फ	ब	भ	ल	व	त्र	ड

This specimen of conjunct Consonants formed of two elements will also serve to make intelligible other compounds formed of two, three, or more, elements: Ex. चन्द्र the moon, (where नृद् and र are conjunct); उष्ट्र a camel; (where ष्ट्र and र are conjunct) तिलान्स्यावपति or तिलान्स्यावपति the woman sows seeds of sesamum. [where नृत्सृत् and य or नृत्सृत् and य are conjunct.]

SECTION III.

NATURAL ORDER OF THE ELEMENTS WITH THE NAMES OF THE SEVERAL SETS.

VOWELS त्रराः

अ	आ	इ	ई
उ	ऊ	ऋ	ॠ
ऌ	ॡ	ए	ऐ
ओ	औ	अं	अः

SECTION IV.

AN ARTIFICIAL ARRANGEMENT OF THE ELEMENTS WITH THE
DENOMINATIONS DEDUCED THEREFROM.

शिवसूत्राणि

प्रत्याहाराः

अ इ उ ण	आण
अ लृ कृ	अकृ लृ कृ उकृ
ए ओ ऊ	एऊ
ऐ औ च	आच् अच् एच् ऐच्
ह य व र द	अट्
ल ण	आण शण यण [१]
ज म ड ण न म्	आम् यम् डम्
ऊ भ ज	यजू
घ ठ च ष	ऊप् भम्
ज व ग ड ठ श	अश हश वश ऊश जश वश
ख फ लृ व घ च ट न द	कृ
क प य	यय मय ऊय स्वय
श ष स ह	यश् दृश् स्वर चङ् शश्
ह लृ	अलृ हलृ वलृ रलृ कलृ शलृ

The same प्रत्याहाराः differently enumerated.

आण अकृ अच् अट् आण आम् अश अलृ
अकृ अच् शण उकृ एऊ एच् ऐच्
हश हलृ यण यम् वजू यय यन वश वलृ रलृ
मय डम् ऊप् ऊश ऊय ऊम् ऊलृ भम् जश वश
लय स्वय कृ चङ् शश् शलृ

अक्षरं is any letter, अक्षरं a vowel, ह्रस्व a consonant, अक्षरं a simple vowel, एचं a diphthong, एचं a *gūṇa* diphthong, ऐचं a *vidāhi* diphthong, अक्षरं (1st) a simple vowel exclusive of अ and लृ, यक्षरं a semivowel, अक्षरं (2d) a vowel or semivowel including ह्र; अक्षरं the same or a nasal consonant; यक्षरं a semivowel or a nasal, ह्रक्षरं a hard consonant, रुक्षरं a soft one; रुक्षरं an aspirated soft consonant, नक्षरं an unaspirated one; रुक्षरं a hard or a soft consonant; यक्षरं the same, or a nasal or a semivowel, शक्षरं a sibilant; शक्षरं the same or ह्र; यक्षरं any consonant except ह्र; इक्षरं any vowel except अ; अक्षरं a vowel or semivowel including ह्र but excluding लृ; र either र or लृ. The rest may be understood from these examples.

It is obvious, that the finals of *Sivas Sūtras* are not comprehended in this arrangement of elements, but serve for the denominations deduced from it. The use of placing ह्र in two *Sūtras* is evident from the *pratyaharas* अक्षरं and शक्षरं. The *Pratyahara* र, with a nasal vowel, is deduced from the vowel contained in the *Sūtra* लक्षरं. Consonants are here exhibited with the simple element for the sake of the uttering of them, but the consonants themselves ह्र क् &c are intended.

SECTION V.

HOMOGENEOUS AND CONGENIAL ELEMENTS.

N. B. A vowel and consonant cannot be homogeneous.

आम्भनरुः प्रयत्नः or mode of articulation, preparatory to the utterance of the sound.

आम्भ or स्थान, or organ of speech (which the tip, middle, or root of the tongue touches, or approaches, in pronouncing the several letters)	स्थान, or contact of the tongue with the appropriate organ of speech.	ईषत् or slight contact.	विवृतं or approach of the tongue towards the organ of speech, but without contact.
Throat कंठः	क ख ग व ड	ग	ह आ आ
Palate तालुः	च छ ज ङ ञ	र	श ङ ई
Roof of the mouth मूर्धा	ट ठ ड ढ ण	ल	ष ञ नृ
Teeth दंताः	त थ द ध न		स लृ लृ
Lips ओष्ठौ	प फ ब भ म	व	उ ङ
Lips and teeth दंतोष्ठं			
Throat and palate कंठतालु			र रे
Throat and lips कंठोष्ठं			ओ औ

दाह्यः प्रयत्नः or mode of articulation at the close of the utterance of the sound.

Slight aspiration अल्पप्राण	क ग ड च ज ञ ट ठ ण त द न प व म य र ल व
Strong aspiration महाप्राण	ख घ ङ ढ ध ण भ म श ष स ह
विवारः &c. or expansion of the throat, acute articulation, &c.	क ख च छ ट ठ त थ प फ and the twins * of the same letters, also श, ष, स, and ह
संवारः &c. or contraction of the throat, obtuse articulation, &c.	ग घ ङ ङ ड ढ द ध ब भ ड ङ ण न म य र ल व and ह
उदात्तः अनुदात्तः and सरितः	Vo-els accented with the acute accent, with the grave, or with the circumflex.

* When the fifth letter of a list (or a useful equivalent) follows immediately after one of the first four letters, it is doubled, and called the *twins* (or *twins*), for it is not usually inflected as it is called in Sanskrit.

Homogeneous elements are those which are referred to the same organ of speech, and uttered by the same mode of articulation, as in the first part of this table. Congenial elements, not homogeneous, are determined from the second part of it.

The nasal consonants are इ, उ, ए, न, and म; but the semivowels य, र and व are sometimes nasal and two of the semivowels, य and र, are in some circumstances articulated with entire relaxation of every part of the tongue, and this is denominated a short utterance of them.

SECTION VI.

LENGTHS AND TONES OF THE VOWELS.

N B. When a vowel is mentioned in a rule of grammar, the homogeneous elements (that is, all the tones and lengths of it) are included in the rule, unless it be restricted, by the letter न subjoined, to the particular length exhibited.

Lengths	अनुनासिकः or nasal.					
	उदात्तः Accented with the acute accent	अनुदात्तः Accented with the grave accent	स्वरितः Accented with the circumflex	उदात्तः Acute accent	अनुदात्तः Grave accent.	स्वरितः Circumflex accent
ह्रस्वः Short	अ	अ	अ	अ	अ	अ
दीर्घः Long	आ	आ	आ	आ	आ	आ
सुतः Continuous	आरे	आरे	आरे	आरे	आरे	आरे

The lengths and tones of the other vowels are similarly distinguished.

But लृ is not long but continuous, and ए, ऐ, ओ, and औ, are never short, but either long or continuous.

A short vowel occupies one moment (मात्रा); a long vowel, two, and the continuous sound, or that which is prolonged as in calling to any one, lasts for three moments: but a consonant, when destitute of a vowel, is measured by half a *matra*. These durations of sound are compared by the grammarian, in his treatise on pronunciation, to the cries of the kite, crow, peacock, and ichneumon.

A long vowel (दीर्घ) and a continuous one (प्लुत) are in prosody long (गुरु); and a short one (ह्रस्व) is in prosody short (लघु), unless it be followed by a conjunct or double consonant, for in that case it becomes prosodially long (गुरु). A letter prolated by the nose and mouth (the breath being made to pass through both organs) is nasal (अनुनासिक). Any other is निर्नुनासिकः, or not nasal.

Though the tones of vowels are not regarded in common speech, but only in the recitation of the *Veda*, and in some other instances, an explanation of the tones may be here inserted, because it may help to elucidate the accents of other languages. A vowel taken high (that is, articulated near the upper part of the appropriate organ of speech, with effort for its utterance, by a sharp stroke of the voice, and by a contraction of the aperture of the throat,) is named उदात्तः. One taken low (that is, articulated near the lower part of the appropriate organ of speech, with a relaxation of effort for its utterance, by a gentle stroke of the voice, and great expansion of the aperture of the throat) is अनुदात्तः. One, which unites both tones, is स्वरितः and the first semibreve, or half a *matra*, is high, and the remainder of such a vowel low, if a स्वरितः or उदात्तः follow else it is sounded like a high vowel. In common recitation the tone of the vowels is uniform (एकश्रुतिः).

SECTION VII.

GUNA AND VRIDDHI LETTERS.

Two designations of certain vowels should be here noticed as of very extensive use.

आ, ऐ and औ are called वृद्धिः

अ, ए and ओ are named गुणः

N B When a vowel (अण्) अ, इ or उ is substituted for क, र is subjoined, when such a vowel is substituted for लृ, लृ follows. Thus the वृद्धिः substitute for लृ is आलृ; for क, आर. So the गुणः substitute for लृ is अलृ; and for क, is अर.

CHAPTER II.

ON THE PARTS OF SPEECH AND ON THE KEY TO THE RULES OF GRAMMAR.

SECTION I.

1 The roots of the *Sanskrit* language are crude verbs (धातु) and perhaps particles (निपात). All nouns without exception, say some grammarians, or with few according to others may be deduced by rules of etymology from some crude verb, although the acceptance frequently deviate from the etymology. The *dhatu*s, or crude verbs, are contained in a catalogue, at the head of which is placed मू to be These, and their derivatives (or any significant sound however derived) being inflected with the signs of persons or cases, are denominated words (पद) *

* The inflexive root, or that to which an affix is subjoined, is named अङ्गः.

2. Prepositions † are enumerated in a list, at the head of which stands **पु**. They are employed, like prepositions in other languages, to form compound verbs by prefixing them to *dhatu*, and also in composition with nouns. Other particles, which might be called interjections, conjunctions, and adverbs, are placed in a separate list, wherein the first term is **च** "and". These are indeclinable (**अव्यय**); and so are certain nouns contained in a catalogue, wherein **स्वर्** heaven is the first term. The indeclinables are nevertheless "words" within the terms of the definition: for the affixes are understood, a blank having been substituted for them, without affecting the radical term.

3 Crude nouns are denominated **प्रातिपदिक**; for this is defined "a significant sound, not yet inflected, but other than a crude verb." Pronouns, being subject to special rules, are distinguished by the appellation of **सर्वनाम** or universal names ‡. Adjectives need not be distinguished otherwise, than as nouns, signifying qualities and inflected in three genders. ¶ These nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven cases.

4 Verbs, whether simple, or compound, radical or derivative, are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. The derivative verbs are causals, desideratives, reciprocals, &c derived immediately from verbs, besides others deduced from nouns conjugated for certain significations.

5 From the verbs are derived nouns, which correspond to the infinitives, participles, gerunds and supines, of other languages, besides nouns of action, &c. The terminations, that distinguish such derivatives,

† **उपसर्गः** These with some others are also denominated **गति**.

‡ They are enumerated in a list, at the head of which stands **सर्व** all. It comprehends two of the numerals (**संख्या**).

¶ Things, in which by a derivation, are according to grammarians, a kind, a quantity, an action, or a balance. A noun, which signifies the quality itself, is restricted to its own gender. But the same word, or a derivative, denoting that which possesses such a quality, varies with the gender of the subject.

are called कृत् and the derivatives themselves कृदन्तः. A few are indeclinable; but most are inflected.

6. From nouns again are derived others, corresponding with the patronymicks, comparatives, superlatives, &c. of other languages. The terminations of these are named तद्धित; and the derivatives are thence denominated. A few of them are indeclinable; and the rest are declinable. Besides these, the terminations, affixed for the purpose of deducing a feminine noun from one of another gender, form derivatives of another class.

7. Compound terms are formed at pleasure according to rules, which are copiously laid down for that purpose. They are denominated समास, and constitute one more class of derivative nouns.

SECTION II.

1. The changes, which terms, or significant sounds (शब्द), undergo by rules of etymology, or orthography, are effected by subjoining, substituting, or inserting, one or more elements. What is added for the purpose of inflection, is denominated (प्रत्यय) an affix; and what is

१ If it consist of a single letter (either originally, or after rejecting mute letters), it is called अप्रुक्तः.

Affixes and the rest often contain mute letters; for so may be termed letters that are denominated इत्, and for which therefore a blank is to be substituted. Such are final consonants, nasal vowels, and the initial syllables जि, दु, and डु, contained in an elementary term (उपदेश) or (as the old grammarians interpreted the word,) in an aphorism of grammar (सूत्र), or a corrective rule (वार्तिक), in a crude verb (धातु), in grammatical catalogues of terms (गण), in the supplementary rules of etymology (उणादि), and of gender. (लिङ्गानुशासन), in an augment (आगम), in an affix (प्रत्यय), or in a substitute (आदेश). The nasal vowels, that occur in elementary terms, are those which have been marked as such by the

directed to be inserted, is an augment (आगम), whether this be initial, or final, or subjoined to the last vowel contained in the term or affix. आदेश is a substitute, whether it be directed to be put instead of the initial or of the final element, or take the place of the whole, or else of a particular letter in the term or in the affix. Even the expunging of letters is आदेश; for this operation is considered as the substitution of a blank †

author of the grammar and many affixes are directed to be treated in certain circumstances, as if they contained certain more letters. These may be said to be fictitiously distinguished by such letters.

It should be noticed in respect of affixes, that ष, when initial in an affix, is mute, and so, for the most part, are च and ट, or any letter homogeneous with either of them, when initial of an affix and so always are ल, श, क, and any letter homogeneous with the last, being initial of an affix other than a नञिन् one. It must be also remarked, that स, म् and न्, or any letter homogeneous with the last, are never mute (even though originally final) in (विभक्ति) an affix denoting case or person.

The uses of the mute letters will be shown in their proper places. But as an example of their use, it may be here noticed, that a गुण or वृद्धि letter (though the substitution of such a letter may have been directed by some general rule) shall not be substituted in right of that, which really or fictitiously contains a mute क or इ.

* That which is really or fictitiously distinguished by a mute ट is initial, by a mute क, is final, and, by a mute म्, is subjoined to the last vowel, whether this be, or be not, followed by a consonant.

† What is directed to be substituted in place of some term indicated by the rule, shall be substituted for the final letter only, unless the substitute consist of more than one element, or be distinguished by a mute श; for such a substitute shall be put in the place of the whole term. That one distinguished by a mute इ (even though it contain more than one element) shall be substituted for the final, and, on the contrary, an alteration of the subsequent term, in right of the preceding one, is restricted to the initial.

To understand these rules, it is necessary to advert to the key for the construction of the aphorisms of grammar viz when that, in right of which an inflection takes place, is exhibited in the seventh locative case, the consequent operation affixes a preceding term only, when it is exhibited in the first or ablative, it affixes the subsequent term only. And what might have been supposed to stand, but must be altered, is exhibited in the sixth or possessive. Hence the maxim that the non-native case distinguishes the substitute, the possessive, that, in place of which the substitute is put, the ablative, that, following which such substitution takes effect, and the locative, that in right of which, when it follows, the substitution must be made.

‡ In this sense a blank is denominated लोप; which signifies, that the letter disappears, being neither uttered nor heard, neither exhibited nor read. When such a blank is substituted for an affix either operations, that depend on the affix (for example a change of the inflection) do not verify and take place but लुक्, लृत् and लुप् are a source for the expunging of affixes, and,

when a blank is substituted under one of these denominations, the inflective root remains unaffected by the expunged affix. Other purposes of these inflectional denominations will appear in the proper places.

2. In the studied conciseness of aphorisms of grammar, their application, especially that of rules respecting substitution, is often obscure and ambiguous unless assisted by the key to their interpretation. To elucidate them, the most essential maxims, which have not been here indicated in the notes, are collected in the next section.

3. It is necessary to remark, that many special rules, or exceptions, are optional: when therefore an exception or inhibition admits of an alternative, this is denoted by the term **विभाषा**, or by other expressions of similar import, such as **वा**, **अथतरस्यां**; &c. or the option is intimated by stating the rule as resting upon the authority of a single grammarian.

SECTION III.

1. Among several elements comprehended under one designation, in a rule, for the substitution of elements, that, which is most similar, must be selected; especially one, which is congenial according to the organs of speech. Thus the homogeneous (**सवर्णा**) letter will be preferred, if it answer the conditions of the rule; in other instances, a congenial one (**अनुरतम**); or in others again, the similarity of length or measure must be regarded; and sometimes the analogy of the meaning of terms will be followed; for instance, in substituting a masculine noun for a feminine one.

2. Two sets of terms equally numerous, one containing primary terms, the other subsidiary, are correlative in their order: the first of one set corresponds with the first of the other, the second with the second, and so forth. It should be remarked that here, and in most other instances, the substitute inherits the designations of the original, and is similar to it (**स्थानिवत्**); excepting so far as regards changes that depend on the particular letters, which the original contained.

3. When a short vowel must be substituted for a diphthong, it shall be an इक् vowel, (इ for ए or ऐ; and उ for ओ or औ).
4. When a गुण or वृद्धि letter is to be substituted under these denominations, without special restriction, it shall be substituted for an इक् vowel contained in the term: sometimes however, by special rule, such a letter is the substitute for the first vowel, or for a diphthong. So, when a short, a long, or a continuous vowel, is to be substituted, it is put instead of the vowel contained in the term.
5. A vowel (इक्) substituted, or to be substituted, for a semi-vowel (यण), is denominated संप्रसारण.
6. A penultimate letter is called उपधा; and the last vowel, with subsequent consonants if any there be, is denominated टिः.
7. That by which, as a restrictive term, a particular operation is directed, implies, besides itself, the whole term ending therein. (Ex. एरच् i. e. The affix अच् shall be subjoined, for a certain signification, to इ; meaning to a term ending in इ).

* It is necessary to observe, in regard to the original rules of grammar as arranged in PA'NINI's eight lectures, that the order, in which they are placed, is essential to the understanding of them: for terms, contained in preceding rules, are often understood in those which follow (as in the rule cited by way of example in the last paragraph); and a subsequent rule, inconsistent with a former one of equal scope, is in general an exception to it; though sometimes the preference must be given to that rule, which best answers the purpose.

Another instance of the use of this arrangement must be also noticed. A precept, contained in the three last sections of PA'NINI's eighth lecture, is as it were null, so far as regards a preceding one; and consequently does not prevent the operation of a preceding rule, which would have been otherwise applicable; nor give it effect, if it were not applicable previously to the operation of such subsequent precept.

In the application of rules of grammar, various difficulties occur, for which no provision has been made by PA'NINI, CATYA'YANA, and PATANJALI, whose works, the *Sūtras*, *Vārtikas*, and *Bhāṣya*, constitute the grammar of the language. Here recourse must be had to the maxims (परिभाषा) of other authorities. These maxims may be therefore considered as a fourth portion of the grammar; and the most important of them will be cited as occasion may occur.

Some difficulties still remain; and the commentators meet them by various expedients: among others, by that of rendering many rules vague and indefinite in their application. As the rules and maxims are very obscure, the glosses of the numerous commentators are for this reason likewise necessarily consulted: they also serve for the correction of each other. The approved practice of good authors is in fact the test of grammar: and the rules, emendations, expositions, maxims, and glosses are employed merely to teach what established usage sanctions.

CHAPTER III.

PERMUTATION OF LETTERS IN COMPOSITION.

SECTION I.

The disjunction of letters is denominated अवसानं; and is marked by a pause. but the proximity of letters without an intermediate pause, or, in short, their junction, is named संहिता or संधिः.

This proximity requires rules for the permutation of letters to obviate dissimilations within the word, and in compound terms.

Such rules must be carefully attended to, because they are very essential to etymology, and are rigidly observed by poets and good authors, not only within the word, but also within the verse or the sentence.

Those precepts, which are peculiar to etymology, will be mostly cited, as occasion arises, in the subsequent chapters. But such, as are more general, affecting the orthography of contiguous terms, are collected in the present chapter, with some precepts of limited use suggested by the general rules. The most important are exhibited in the text; the rest are transferred to the margin.

SECTION II.

PERMUTATION OF VOWELS.

1. When a simple vowel (अक्षर) is followed by a homogeneous one, a single long vowel (दीर्घ) shall be substituted for both.

Ex. दैत्यारिः demon's foe (दैत्य + अरिः); दधीह curds here (दधि + इह); भानूदयः sun's rise (भानु + उदयः) *.

2. If अ (or आ), be followed by a heterogeneous vowel, a single *guna* element shall be substituted for both; but, if it be followed by a diphthong (एच), the substitute shall be a *Viriddhi* element. Ex. नवेद

substitute the long vowel in the instances of क and ल; when क follows क or ल. However, the short vowel, when this is so substituted for two, must be prosodically long; for the two coalescing semivowels, इ and ए, are each equal to half a short vowel, and, together with the single substituted short vowel, by which they are affected, are in prosodial length equivalent to one long vowel. So the two semivowels लृ, with one short vowel, are equivalent to a long vowel.

अक्षौहिणी an army of a certain complement (अक्ष + उहिनी) is irregular. So are खैरं wilfulness, खैरी and खैरिणी wilful (ख + इर). So likewise प्रौढः investigating, प्रौढः haughty, and प्रौढिः haughtiness (प्र + उह &c.); प्रैषः a certain prayer, and प्रैषः a missionary (प्र + ईष &c. in certain acceptations); and some other words: also कृणाणं a debt contracted to liquidate another; दशाणी a river formed by the confluence of ten. दशार्णः a district containing ten strongholds; and a few other compounds of कृण; and in like manner प्रार्कति and other compound verbs formed of a preposition ending in अ with a verb beginning with a short क; and प्रार्थयति or प्रार्थयति; and others formed of such a preposition, with a conjugated noun beginning with a short क, or लृ. For, in this instance, the substitution of the *Viriddhi* element is optional; in the other instance of compound verbs, it was indispensable. So, in composition with a term exhibited by the sense of the compound in the causative case, कृत substitutes the वृद्धि element for its initial together with the preceding अ. Ex. सुखार्तः (or, at full length सुखेनर्तः). See formation of compound terms.

When a preposition ending in अ (or आ), is followed by a verb beginning with ए or ओ (एङ्), a single element, the same with the last, is substituted for both vowels. But the वृद्धि element is substituted for both vowels, when अ (or आ) is followed by the verb रति (रण् to move), or by एध् to grow, or by the substitute उट् (Ch. 11, §. 4).

When a term ending in अ (or आ) is followed by एव (unless it signify precisely)

this is thine (तव+इदं); गंगोदकं Ganges water (गंगा+उदकं); तवैषा this is thine (तव+एषा); तवौदने thy boiled rice (तव+ओदनं); तवर्हिः thy wealth (तव+स्रष्टिः). For इ must be subjoined (Ch. 1. §. 7.) after a common vowel substituted for ऋ (and ल after one substituted for लृ); and a consonant may be doubled (§. iii. 5.) after इ preceded by a vowel.

3. If (इक्) any other simple vowel, but अ, be followed by a heterogeneous vowel, a semivowel (यण्), the most congenial to it, shall be substituted: viz. यू for इ (or ई); वू for उ (or ऊ); रू for ऋ; and लू for लृ. Ex. दध्यानय, दध्यानय, दध्यानय, or ददध्यानय दधि + आनय) bring the curd; मधुञ्ज, मधुञ्ज, मधुञ्ज, or मधुञ्ज (मधु+अञ्ज) honey here. For a consonant, excepting र and ह, is usually doubled after a vowel (§. iii. 5.) when a consonant follows; and the unaspirated consonant shall be substituted for the aspirated soft one, when a soft consonant follows (§. iii. 3.) The semivowel too may be doubled after (मय्) any hard, soft, or nasal, consonant except ज्

a single element, the same with the last of them, is substituted for both. Ex. केवमोदयसे where wilt thou eat?

In certain compounds, and derivatives; as शवंधु (from शक name of a country and अंधु a well) &c. the टि portion of one term (Ch. 2. §. iii. 6.), together with the initial of the other, is permuted to a single element, the same with the last.

This may be done in a compound, when अ is followed by the term ओतु a cat, or ओष्ट the lip. Ex. विमोष्ट a red lip.

When अ (or आ) is followed by the particle ओम्, or by आङ् (आ), a single element, the same with the last, is substituted for both. Ex. शिवेहि (शिव, आ, इहि) O Shiva! come. (§. ii. 2. आ+इ=ए.)

In imitative unarticulate sounds, if अन् be followed by इति, a single element, the same with the latter, is substituted for both; unless the first were a monosyllable. Ex. पटिति (पटन्+इति) pata; thus it sounds. But, if such an imitative sound be repeated, substitution may take place with the final of the repeated term. Ex. पटत्पटदिति or टेति (Sometimes, however, टिति).

(§ III Note **); and there are consequently four modes of orthography in such instances, as the foregoing, viz by doubling both the consonant and the semivowel, or either of them, or neither. (It is however usual to double the consonant, and not the semivowel) But any consonant, except ह, is usually doubled after इ; and sometimes after ए (§ III 5) Ex गौर्यञ्ज, or गौर्येञ्ज, *Gauri* here (गौरी+अञ्ज); नद्यस्ति, or नद्यस्ति, is not (नहि+अस्ति).

4 When a diphthong (एच्) is followed by a vowel, or by a diphthong (even by a homogeneous one), अय् shall be substituted for ए अय् for ओ; आय् for ऐ; and आव् for औ.† Ex नयन् (ने+अन) eye, भवति (भो+अति) is; नायकः (नै+अक) director पावकः (पौ+अक) fire.

5 When a diphthong (एङ्) ए, or ओ, being final of a word, is followed by a short अ, a single letter, similar to the first, is substituted

* अय् is substituted for ओ, and आव् for औ, before an affix the initial of which is य्. But this is option 1 in certain instances, and restricted in others, and the analogy is followed in some examples of the other diphthongs Ex गव्यं butter, &c. गव्यतिः a league, or double *crisis* (contradistinguished from गोव्यतिः which bears other senses) So द्वयं possible, जयं conquerable (contradistinguished from द्वेयं to be lessened, and जेयं to be conquered), त्रयं exposed for sale (contradistinguished from त्रेयं to be sold)

† At the end of a word, a blank may be substituted for य् or य् following अ or आ, if the next word begins with (अश्) any letter but a hard consonant or sibilant. Ex.

नयागताः or न आगताः (ने+आगताः) those being arrived तस्मायेतन् or तस्माएतन् (तस्मे+एतन्) this to that ताविमौ or ता इमौ (तौ+इमौ) these two, these two.

Here is an instance of the maxim cited at the end of Chapter II (Note *) For, the blank being substituted for य् or य्, it might be inferred, that the vowels should coalesce but the substitution of a blank is directed in the 3d Section of Pāṇini's 5th Lecture, and is therefore as it were null, so far as respects the coalescence of the vowels under preceding rules. The last us secondly remains.

for both * Ex. तेऽत्र (ते + अत्र) those here. विष्णोऽत्र O Vishnu! here (विष्णो + अत्र). † For it is usual to insert this diacritical mark ऽ, named half-a, to denote the presence of the vowel, for the sake of avoiding the ambiguity which might arise, especially when the vowel, which thus merges in the preceding element, was the privative or negative a

6. If (इक्) a simple vowel, excepting अ, be the final of a word, and be followed by a heterogeneous vowel or diphthong (अच्), it may be retained instead of substituting the semivowel, and the short vowel may in this instance be substituted for a long one Ex चक्री अत्र, or चक्त्रि अत्र, or चक्रयत्र, the god, that is armed with a discus, is here But, within the word, or in a compound term, no such option is admitted ‡ Ex. गौर्यौ dual of गौरी; हर्यर्थं for the sake of Hari

7. A continuous vowel is unalterable, though a vowel follow in composition, and so, are certain vowels denominated प्रगृह्य in certain circumstances. Viz ई, उ and ए being final in the dual number, ई and उ following म् in the inflections of the pronoun अदस् this, or terminating a word that bears the sense of the locative case, a particle consist-

* It should be remarked, that a single letter, substituted for two, is considered as the final of one term, and the initial of the other.

† गो may be retained unaltered when the diphthong is final in the word, if the next term begin with a short अ; or अवङ् (अव) may be substituted for the final, before any vowel but this अव must be so substituted when इद्, or अद्, follows Ex गवाक्षः a widow (literal y a bull's eye), गवेद्भः chief of bulls, गवाजिनं or गोजिनं a bull's hind-, गवेशः or गवीशः chief of bulls; गवाग्रं, गोग्रं or गोअग्रं the bull's front.

‡ The option is allowed when a simple vowel (अक्) is followed by a short अ; and that, even in a compound term, but not within an inflected word Ex, ब्रह्माक्षपिः, ब्रह्माक्षपिः, or ब्रह्मर्षिः, Brah-ma the holy sage सप्तक्षपीणां of the seven legions.

ing of a single vowel, except आ in certain acceptations; ओ being the final of a particle, and a few other instances

8 When a pause, or disjunction of letters, follows a common vowel (अण्=अ, इ or उ), provided this be not denominated प्रगृह्य, the correspondent nasal vowel may be substituted for it Ex दधि [or दधि] curd

9 Besides these, which are the most essential rules for the permutation of vowels, others, which are either special rules or exceptions, or which have been here only hinted, must be learnt by practice, or by reference to the grammar at large,

SECTION III.

PERMUTATION OF CONSONANTS.

1 When conjunct consonants terminate a word, the last element of the conjunct shall be expunged unless र् be the preceding element, for स् is the only letter, for which a blank must be substituted after र्, when it is final Examples will be frequent among the declensions

2 If a nasal or semivowel (यम्), including ह्र, be preceded by a consonant (हल्), and also followed by the like nasal or semivowel (यम्), it may be expunged Ex आदिन्यं or आदिन्यं solar

3 When a hard or soft consonant, or a sibilant (ऋ), is preceded by a consonant, and followed by a homogeneous hard or soft consonant, or sibilant, it may be expunged (and it usually is so) Ex मरुत्, मरुत्, or मरुत् (मरुत् wind + तु but). Excluding semivowel and

nasals, when a consonant (ऊल्)* terminates a word, the soft unaspirated consonant (जश्) shall be substituted. and so it shall, if a soft consonant (ऊश्) follow. But the hard unaspirated consonant (चश्) shall be substituted for such a consonant, if a sibilant or hard consonant (खश्) follow: and a similar substitution may be made, if a pause, or disjunction of letters, follow. Ex वाग्यथा the speech is thus (वाक्+यथा); समिदाधानं placing of sacred fuel (समिध्+आधानं); मधूत्र honey here (मधु+अत्र); भेत्तव्यं thing to be split (भेद्+तव्य); वाक् [or वाग्] speech.

4. For any consonant (यश्) except ह् [and र्], the correspondent nasal may be substituted at the end of a word, if a nasal follow.† Ex. षण्मासः or षड्मासः a period of six months (षट्+मास).

5. A consonant (यश्), excepting ह्, is (or rather may be) doubled after र् or ह् preceded by a vowel,‡ and any such consonant (यश्), preceded by a vowel, and not followed by one, § is (or rather may be) doubled || Ex. अर्कः or अर्क्कः the sun.

* Excepting also सू which is subject to special rules

† This substitution must be made, if such following nasal begin an affix. Ex मृन्मयं earthen (मृत्+मय).

‡ A sibilant (शश्) is not doubled, if it be followed by a vowel. Ex वर्षति rains

§ Even if a pause, or disjunction of letters, follow, the rule holds good. Ex त्वक् [or त्वक्] the skin.

The consonant may not be doubled in the word पुत्र a son, when in composition with certain terms, but it may be when in composition with certain others.

! A semivowel (यष्) is doubled after (मय्) a hard or soft consonant, or a nasal except च्, according to some grammarians but such consonant (मय्) is doubled after a semivowel, according to others. Ex मधूत्र honey here, उत्का or उत्का a mass of light.

A hard consonant (खय्) is doubled after a sibilant (शश्) according to some authorities, but a sibilant after a hard consonant, according to others. And the soft and hard consonant is (अश्) and (अश्) is (अश्) before a (अश्), according to certain rules. Ex स्याली or स्याली
दत्तसद्वत् दत्तसद्वत् दत्तसद्वत् दत्तसद्वत्

6. According to one authority duplication does not take place, if the conjunct already consist of three or more consonants. Ex. चन्द्रः the moon. According to another ancient grammarian, it always must be omitted. Ex. अपन्हते hides. And even those, who maintain the cogency of the preceding rules, do not allow such duplication after a long vowel. Ex. पात्रं a vessel.

7. स, being contiguous to श, or to a palatine consonant (चवर्ग), is changed to श. The same, being contiguous to ष, or to a cerebral consonant (टवर्ग), is changed to ष. So a dental consonant (तवर्ग), being contiguous to a palatine (चवर्ग), or preceding (not following) श, is changed to the correspondent palatine (त to च; थ to छ &c.); and being contiguous to a cerebral (टवर्ग), or following (not preceding) ष, it is changed to the correspondent cerebral (त to द, द to दू &c.). But neither स, nor न &c. (तवर्ग), become cerebral after ट &c. (टवर्ग) when these terminate a word. Ex. कश्मूरः who is the hero? कषष्टः who is sixth? तच्चित्रं that painting (तन् + चित्रं); प्रश्नः a question; तट्टीका its commentary (तन् + टीका); सन्धष्टः being sixth; षट्संतः being six.

8. When ल follows a dental consonant (तवर्ग), a nasal ल shall be substituted for such dental letter. Ex. विहल्लिखति the wife man is writing.†

9. ह, following a hard or soft consonant (ऋय), may be changed into a congenial letter; (that is, into the soft aspirated consonant, for this is

* Except however न in the syllable नाम, and in the words नवति and नगरी. Ex. पण्णवति ninety-six.

† उत्था (उद् + स्था) to rise, and उत्तम (उद् + स्तम) to erect, and some others, are anomalous compounds, wherein स is changed to a letter homogeneous to the preceding द; and this is transformed into न regularly; and the medial न is expurred.

most congenial to it) *Ex* तद्दुविः or तद्दुहविः that butter (तन् + हविः).

10 श्रु, following such a consonant (ऊय), may be changed into ह्र, if it be followed by a vowel or semivowel (अट्) including ह्र, or rather including a nasal also (अम्). *Ex.* तद्दुहस्रं, or तद्दुहस्रं, that holy ordinance, तद्दुहलोकः, or तद्दुहलोकः the verse (See 7)

SECTION IV.

1. अनुस्वार shall be substituted for म्, when this is the final of a word, and a consonant follows *. *Ex.* तं हसति he laughs at him (तम् + हसति).

2 The same shall be substituted for न्, or for म्, not being final of a word, when followed by a hard or soft consonant, or sibilant, or ह्र (ऊल). *Ex.* धनंषि bows.

3 When (ययू) any consonant, except ह्र and sibilants, follows अनुस्वार (within a word), this is changed to the letter that is homogeneous to such subsequent consonant; or may be so changed, if it be the final of a word †. *Ex.* अङ्कितः marked, त्वंकरोषि or त्वङ्करोषि thou dost *

* अनुस्वार is often inserted before consonants, within a word, instead of the regular nasals, for the sake of neatness in writing, even when not authorized by rules of orthography.

† *संस्कारा*, before the semivowels य, व् and ल्, may assume the nasal form of these elements *Ex* संवत्सरः a year.

The word सम्राट्, an emperor, retains म् unaltered And म् may be retained before ह्र followed by म्; and it may be transformed into न् before the ङम् followed by this nasal, and into य्, व्, and ल् respectively before ह्र followed by these semivowels. *Ex* किमललयति what does he move? किमल्लुते what does he hide? कियुहः

4. If a word, ending in इ, ए, or नू (इम्) preceded by a short vowel, be followed by one beginning with a vowel, a similar nasal consonant must be prefixed to such initial vowel. Ex कुर्वन्नास्ते he fits doing*.

5. स is in general substituted for विसर्जनीय, when a hard consonant or a sibilant (स्वर) follows that is, it may be so if a sibilant (शस्) follow, or a blank may be substituted, if the sibilant be followed by a hard consonant. but the जिह्वामूलीय and उपध्मानीय elements may

what past yesterday? किवृह्लयति what does he move? किल्ह्लादयति what does he make to resound like a drum?

* To इ or ए being the final of a word, क्, and ट्, respectively, may be subjoined by way of augment, when a sibilant follows Ex प्राइषष्ठः, प्राइस्षष्ठः (§ iii Note 1), or प्राइक्षष्ठः, sixth anterior So ध् may be prefixed to स, after a final इ, or a final नू; but नू is subjoined to a final नू before श. Ex षट्संतः or षट्संतः being six, ससः or 'ससः' he being, सच्चंभुः, सच्चंभुः, 'सञ्चंभुः or सञ्चूचंभुः being Sambhu [for नू must be substituted for ध् before the sibilant (§ iii 3), and च् for नू, and ज् for नू, before the palatine (§ iii 7), and क् may be substituted for श् before a vowel, after a hard or soft consonant (§ iii 10) and the consonant may be expunged (§ iii 3.) in right of the homogeneous letter, which follows] Again, नू is subjoined by way of augment to a short vowel, when क् follows in junction of letters (संहिता). Ex तवच्छत्रं thy parasol (§ iii 7). The same is affixed to a long vowel (दीर्घ) when क् follows, or it may be affixed, if that vowel were final, but, it must be so, after the preposition आ, and negative मा. Ex लेच्छः a barbarian, कुटीक्षाया or कुटीक्षाया shade of a house, आच्छादयति he clothes. (But श् is substituted for क् together with the preceding augment नू before certain affixes, and घ् for क् at the end of a word, and before certain consonants These substitutes again are liable to permutation The rules respecting such permutations, like other rules, which regard inflection, will be noticed in their places in subsequent chapters)

be substituted for विसर्ग before the guttural and labial hard consonants*, and विसर्ग must be retained before a hard consonant followed

* This is subject to numerous exceptions, in some of which ष is substituted instead of these elements, or instead of स, before the guttural and labial letters.

1. In कस्मा: "who?" and who?" and in certain other words, स is retained, instead of substituting ष; in certain others, ष is substituted for विसर्ग following (इण्) any semivowel, or vowel except अ.

2. In general स is substituted for विसर्ग before the guttural and labial consonants, when these are not initial (Ex. पयस्पाशं bad milk). Except particles (Ex. प्रातःकल्पं early in the morning). Before the affix काम्यच्, it is substituted for the same deduced from इ, not from a natural इ (Ex. गीः [इ] काम्यति desires elocution). But ष (instead of स) is substituted in such circumstances, after (इण्) any semivowel or vowel except अ (or आ). Ex. सर्पिष्कल्पं a little butter.

3 स is substituted for the same in the preposition (Ch. 2. § 1 2) पुरस, and in the word नमस when so denominated (गति), before the guttural and labial consonants (Ex. नमस्कारोति salutes). But ष is the substitute in a term, the penultimate of which is इ or उ (Ex. दुष्कृतं ill done), except affixes, and excepting मुहुर.

4 स is optionally substituted for the same in the word तिरस (Ex. तिरस्कृता or तिरःकृता one who acts disrespectfully), and ष may be so substituted in the numerals द्वि, त्रि, and चतुश् employed in the acceptance of the affix कृतस (Ex. द्विष्करोति or द्विःकरोति does twice), and so it may in the terminations इस् and उस्, provided the following word, beginning with the guttural or labial letter, be connected in sense with that which is terminated by such syllable. But this substitution must take place within a compound term, unless it contain another word before that which is so terminated and the substitution of स after अ (unless in an undeclinable word) must take place, before the terms कृ, कमि, कंस, कुंभ, पात्र, कुश, or कर्ण, within a compound term, unless it also contain another preceding term.

5 The same takes place in a compound term, formed of अधस, or शिरस, with पद, provided no other term precede. Ex. शिरसपदं a foot on the head, परमशिरःपदं a supreme foot on the head.

by a sibilant. *Ex.* कस्तनोति who spreads? कःशूरः or कश्शूरः wl is the hero? (For स् is changed to शू on account of the subsequent palatine.) हरिस्फुरति, हरिःस्फुरति, or हरिस्स्फुरति *Hari* appears; क॥ करोति or कं॥करोति who does? कं॥त्सरः which is the handle (of the sword)?

6. For स् when it terminates a word, रू (that is, र्; for उ is here mute;) shall be substituted. *Ex.* अग्निरन्न fire here. And विसर्ग shall be substituted for र् at the end of a word, if a sibilant or hard consonant (स्वर) follow, or if a pause, or disjunction of letters, ensue. *Ex.* अग्निः fire; प्रातः early. Again, स् is substituted for विसर्ग, in the circumstances mentioned in the preceding paragraph (*Ex.* अग्नित् but fire); and र् (being the natural termination of a word) shall be retained, when a vowel, semivowel, nasal, or hard consonant, follows. *Ex.* प्रातरन्न early here. But उ shall be substituted for रू (not for a natural र्) after a short अ, if a short अ, or if a soft consonant, a nasal, or a semivowel, including ह्र (हश्), follow (provided neither be सुत). *Ex.* कोर्थः what is the meaning? वोगतः who is gone? And य् shall in like manner be substituted for रू after अ (or आ), if (अश्) a vowel (excluding for the most part a short अ), or a semivowel including ह्र (but excluding र्), or a nasal, or a soft consonant, follow; and this may be expunged before vowels, and must be so before consonants. *Ex.* देवाश्च or दवायिह Gods here; देवायानि Gods travel*. In

* रु, substituted for the finals of भोस्, भगोस् and अचोस् (irregular vocatives of भवतु thou, भगवन् God, and अववन् sinful), is convertible into य् before the same letters. This semivowel may be considered as a short one, when it is the final of a word, and is followed by the letters above-mentioned (अश्); and a short semivowel, (य् or व्) is expunged after ओ; as it is after आ, before the particle उञ् (उ). But the semivowel य्, whether long or short, is expunged in these three vocatives, before consonants, in like manner as after अ (or आ).

like manner **रु** is expunged, if **रु** follow, moreover the preceding (अण्) vowel (if short) becomes long, whenever a blank is substituted for **रु**.
Ex पुनारमते delights again *. *मृत्नीरूप्यात्मनाभाति*, the mother of pearl shines like silver itself.

7 **रु** shall be substituted for a final **नृ**† (except the word प्रशान्) before (कव्) a palatine, cerebral, or dental, hard consonant, followed by (अम्) a vowel, a semivowel (including ह्), or a nasal and the same may be substituted for **नृ** final of **नृन्** (2d pl of नृ) when **प्** follows.
Ex नृन्-, *नृन्* ^१/_१ *-*, *नृन्* ^१/_१ *-*, *नृन्* ^१/_१ *-*, or *नृन्* ^१/_१ *पाहि* cherish the men, *भवंश्चिनोति* or *भवंश्चिनोति* you pick. For here, and in similar instances, (excepting the substitution of the same for a final **सृ** and for the finals of अहन् and सजुष्. See declensions) the preceding letter may become nasal (and in some it must), or else अनुस्वार is inserted, before **रु**‡.

* But **रु**, deduced from **रु**, is not expunged after अ before **रु**; for उ shall be substituted by the preceding rule. *Ex मनोरमः* pleasing to the mind

† **रु** is substituted for the final of अहन् day, before the terms रूप, रात्रि, and स्थितर; and may be substituted for the final of that, and of certain other terms, before पति, and certain other correspondent terms. *Ex अहोरात्रः* a day and night, *अहर्पतिः*, or *अहर्पतिः*, lord of the day

‡ **रु** is substituted for the final of सम् before the augment सुट्; and so it is for the final of पुम् (deduced from पुंस) before a hard consonant (खय्) followed by (अम्) a vowel, semivowel, or nasal, (except ख्याञ् substituted for the verb चक्षिद्). In like manner **रु** is substituted for the final of वान् before this term repeated. In these three terms, **रु** is exclusively substituted for विसर्ग; and consequently neither can विसर्ग be retained, nor can **प्**, or the जिह्वामूलीय and उपध्मानीय consonants, be substituted. But the preceding vowel may be nasal, else अनुस्वार must be inserted before **रु** (which is converted into **रु**). *Ex पुंसोक्तिः* or *पुंसोक्तिः*; a ma' - tu kta

8 The final स्, in the first case and singular number of the pronouns तद् and एतद्, is expunged before a consonant, (and sometimes, for the sake of rhythm, before a vowel,) unless the privative अ have been prefixed in composition, or unless क have been subjoined. Ex. सचरति he moves, एषहसति this man laughs, सैष he, this person, असःशिवः not he, Siva; एषकोरुद्रः this Rudra (Ch 9 § 1 10).

Other instances of the substitution of ह, like many other rules which have been either omitted, or only hinted in this chapter, will be found in the subsequent chapters, or may be sought in the original grammar at large.

To show the intricacy of the many rules of orthography, the retained name of the language may be adduced, for the word *Sanśrīta* may be written many different ways and *Sanśarta*, another derivative of the same root, is correctly written no less than a hundred and eight different ways, by optionally making the last vowel nasal (if a pause follow), by optionally doubling, or tripling, the *s*, and optionally doubling the *r*, and either making the first vowel nasal, or inserting *anśwara*, before *ru* substituted for *m* before the interpolated *s* (for ह is substituted for म of सम, when सुद् is prefixed, as it here is, to the verb कृ); by substituting *s* for *varga* deduced from *ru*, and expunging it on the authority of some grammarians, or retaining it, or even doubling it, before the interpolated *s*, and by optionally doubling *anśwara* (for this, like *varga* and *ard'havarga*, is comprehended among vowels, and also among sibilant consonants). But, by applying rules of orthography somewhat differently, the various modes of writing this word have been computed at twenty four, with the first vowel nasal, or *anśwara* inserted, with the subsequent *s* single, double or triple, with *r* single or double, with *s* single or double [or, according to an obsolete grammar of the language, without either the nasal or *anśwara* but doubling the interpolated *s*, together with *r*, and *s*, or any one, or any two, or none of them]. Ex. *Sanśścarita* (or *Sanśś carti a*), &c. But, in practice, the simplest modes of orthography are, with much propriety generally preferred.

CHAPTER IV

ON 'DECLENSION.

SECTION I.

TABLE OF AFFIXES FOR THE INFLECTION OF NOUNS,
IN SEVEN CASES, AND THREE NUMBERS.

		एकवचनं Singular.	द्विवचनं Dual	बहुवचनं Plural.
प्रथमा	First	सु	औ	जस.
द्वितीया	Second	अम्	औट्	शस
तृतीया	Third	टा *	भ्याम्	भिस
चतुर्थी	Fourth	डे	भ्याम्	भ्यस
पंचमी	Fifth	डसि	भ्याम्	भ्यसः
षष्ठी	Sixth	डस	औसू	आम्
सप्तमी	Seventh	डि	अस	सुप्

N. B. जू, शू, टू, डू, and पू, are here mute, and so is उ in सु, but not in सुप्.

* This is likewise named आङ्. The whole twenty-one affixes are denominated सुप्; the five first, from सु to औट्, सुट्; and the second and fifth, औङ्; the last fifteen, from टा (or आङ्) to सुप्, are called आप्.

These denominations are formed, like the *Pratyahares* deduced from *Siva's Satras* (Ch. 1 § 14), by the rule, that a preceding term, with a subsequent mute element (इत्), is a denomination of itself, as well as of the immediate terms.

SECTION II.

TERMINATIONS OF THE CASES, AS DEDUCED FROM THE AFFIXES.

	Singular	Dual	Plural
1 Nominative, importing the existence of that, which the noun signifies प्रातिपदिकार्थे	स	औ	अस
2 Objective denoting the object of the action कर्मणि	अम्		
3 Causative, marking the agent or the instrument कर्तृ करणयोः	आ		
4 Dative signifying him, to whom a gift is made संप्रदाने	ए	भ्याम्	भिस
5 Ablative, denoting what remains while something moves away अपादाने	अस		भ्यस
6 Relative, marking connexion and relation संबंधे			
7 Locative, denoting the site of the action अधिकरणे	इ	ओस	सु

N B The vocative (संबोधन or आमन्त्रित) is the same with the nominative, except the vocative singular (संबुद्धि) which varies in many instances

SECTION III.

PERMUTATIONS OF THE AFFIXES.

1 स, deduced from सु (सिङ्ग), is convertible, as in other instances, into से, &c (Ch 3 § 11 6) at the end of the word It is sub-

* This is exactly convertible with the grammarians definition. See the explanation of the terms under the head of Syntax

joined in the singular of the nominative case to most nouns ending in vowels.

2. सु, reduced to a single element (and that a consonant), is expunged after a term ending in a consonant, or in a vowel deduced from the feminine affixes डी or ओप् (Ch 14), provided such vowel be long (see Ch 6. §. i. 5). The same is expunged in the vocative singular after a crude noun ending in ए or ओ (एङ्) or in a short vowel.

3. A blank (लुक्) is substituted for सु and अम् (1st 2d. sing) following an inflective root in the neuter gender, but अम् after such a root ending in a short अ; and अद्ङ् (अद्) after certain pronouns (viz. those terminated by इतर &c. Ch. 5. § 14)

4 औ, deduced from औ and औट् (1st 2d du.), is subjoined in the dual of the nominative, vocative and objective cases, to most nouns; but शी (ई) is substituted for those affixes (औङ्) following a noun ending in आ deduced from आप् (Ch 14), or any neuter inflective root.

5. अस, deduced from जस and शस (1st 2d pl), is subjoined in the plural of the nominative, vocative and objective cases, to most nouns * but शि (इ) is substituted for those affixes following a neuter inflective root and शी is substituted for जस following any other inflective root of a pronoun ending in अ.

6. आ, deduced from टा or आङ् (3d. sing), is subjoined in the singular of the causative case to most nouns; but इन is substituted for this

* The final स is, as usual, converted into र &c. &c., in the masculine gender, न is substituted for the final of शस following a long vowel, that has been singly substituted for the coalescing vowels of the root and affix (see § 14).

affix after an inflective root ending in अ; and ना, after a term denominated वि (§ v 3), unless in the feminine gender

7 So ए, deduced from डे (4th sing), is subjoined in the singular of the dative case to most nouns, but यू is substituted for that affix, following an inflective root ending in अ, unless this be a pronoun, for स्ते is the substitute in such an instance

8 अस, deduced from डसि and डस (5th 6th sing), is subjoined in the singular of the ablative and relative cases, to most nouns + but आत् is substituted for डसि, and स्य for डस, following an inflective root ending in अ. However स्मात् is the substitute for डसि, if such inflective root be a pronoun

9 इ, deduced from डि (7th sing), is subjoined in the singular of the locative case to most nouns but स्मिन् is substituted for that affix following the inflective root of a pronoun in अ; and आम् is the substitute after नी, and after an inflective root ending in आ deduced from आर (Ch 14), or whose termination is denominated नदी (§ v 3) आम् is also the substitute after इ or उ denominated नदी; but औत् (औ) is the substitute after the same letters not so denominated, and अत् is a term denominated वि (§ v 3) but here अ shall be substituted for the final of the crude noun

10 आ (आट्) is prefixed to an affix distinguished by a mule ड (4th 5th 6th 7th sing) when subjoined to an inflective root, the termination of which is denominated नदी (§ v 3) and या (याट्) is prefixed to such an affix subjoined to an inflective root terminated by ग

+ उ is substituted for अ in the case of following the term इत्य. (see Ch. 6 and 7)

deduced from **आप्** (Ch 14), but **स्य** (**स्याट्**) is the prefix of such an affix subjoined to a pronoun so terminated (or may be so after the words **द्वितीया** and **तृतीया**), and the final vowel becomes short before this prefix

१

11 **भ्याम्** (3d 4th 5th du) is subjoined in the dual of the causative, dative, and ablative cases, to all nouns, without any permutation but what takes place in the inflective root itself. So **ओस्** (6th and 7th du) is subjoined in the dual of the relative and locative cases, without any variation but that of the inflective root itself. However the final **स्** is, as usual, convertible into **रु**, &c

12 **भिस** (3d pl) is subjoined in the plural of the causative case, to most nouns but **ऐस्** is substituted for that affix following an inflective root ending in a short **अ**; except **इदम्** and **अदस्**, unless these have taken **क** (see Ch 9)

13 **भ्यस्** (4th 5th pl) is subjoined in the plural of the dative and ablative cases, to most nouns, and is never permuted except after the personal pronouns. The permutations of these and other affixes in the inflections of those pronouns will be hereafter stated (Ch 9)

14 **आम्** (6th pl) is subjoined in the plural of the relative case to most nouns ending in consonants and in long vowels but **न्** (**नुट्**) is prefixed to that affix following an inflective root ending in a short vowel or in a termination denominated **नदी** (§ १), or in **आ** deduced from **आप्** (Ch 11) or following **चतुर्** or the numerals denominated **षट्** (Ch 9). However **स्** (**सुट्**) is the prefix of this affix following the inflective root of a pronoun ending in **अ** (or **आ**). These prefixes are convertible in many instances into the cerebral elements for **ण्** is substituted for **न्** (unless it be final) following **रु** or **षु** within the same word even though (**अट्**) vowels, and semi-vowels (includ-

ing ह् but excluding ल्), and (कु, पु.) guttural and labial consonants, and अनुस्वार, intervene. ए is in like manner substituted for न् immediately following ऋ. So ष is substituted for स, contained in an affix or a substitute, and following (रए) any vowel except अ (and आ), or a semivowel including ह्, or (कु) a guttural element, even though the augment नुन(न्), or विसर्ग, or a sibilant (शस्), intervene.

15. सु, deduced from सुप् (7th. pl.), is subjoined in the plural of the locative case to all nouns. The initial of this affix is convertible into ष in many instances, by the rule above cited.

SECTION IV.

PERMUTATIONS OF THE INITIALS OF AFFIXES TO- GETHER WITH THE FINAL OF THE ROOT.

N. B. The following rules are extracted from the 1st section of PANINI'S 6th lecture.

1. If a short अ, not being the final of a word (पद), be followed by a *guṇa* element, a single letter, similar to the last, shall be substituted for both.

2. But when a vowel (अक्), excepting diphthongs, is followed by affixes of the first and second cases beginning with (अच्) any vowel or diphthong, a single long vowel, homogeneous with the first, shall be substituted for both, and न् is substituted in the masculine gender for the final of शस् (2d. pl.) after a long vowel so substituted for such two elements.

3. However, a long vowel is not so substituted (in 1st and 2d cases) for two elements, when **अ** (or **आ**) is followed by **(इच्)** any diphthong or vowel except **अ** (or **आ**); nor when a long vowel is followed by **जस्** (1st pl).

4. When a vowel (**अक्**), excepting diphthongs, is followed by the vowel of **अम्** (2d sing. 1st 2d sing. neut.) a single element similar to the first is substituted for both.*

5. When a *guṇa* diphthong (**एङ्**) is followed by the short vowel **अ** of **इसि** and **इस्** (5th 6th sing.), a single element similar to the first, is substituted for both. When the same affixes follow a term ending in a short **वा**, **उ** shall be substituted for both elements.†

SECTION V.

DENOMINATIONS OF INFLECTIVE ROOTS‡

1. The five first affixes (**सुट्**) are denominated **सर्वनामस्थान** except in the neuter gender; but **शि** is so in the neuter gender. Before these, the inflective root retains its appellation of **अङ्ग**. Before other affixes beginning with vowels or with **य्**, it is denominated **भ**. Before the rest of the affixes, which are subjoined to nouns, in declining them, or in forming derivative nouns, the inflective root is called **पद**. Hence,

* In like manner, when a vowel, substituted (**संप्रसारण**) for a femivowel, is followed by a vowel, a single element, the same with the first of them, is substituted for both. But a preceding femivowel is not permuted (**संप्रसारण**) before a vowel substituted for a femivowel (Ch. 10. § 11. 11.).

† When **ओ** is followed by **अम्** or **शस्** (2d sing. 2d pl), **आ** is singly substituted for both vowels.

and because सु (1st sing.) is expunged after a final consonant, many rules relative to the finals of inflected words are applicable to the finals of crude nouns (§. 7.).

2. Most nouns are derived from verbs by means of affixes; but in some derivatives, through affixes containing the syllable सि, in which ई is mute, such affix, thus reduced to a single letter, is expunged, and the derivative remains a verbal root. Many rules relative to verbs are consequently applicable to such derivative nouns; and most of the crude nouns, which end in consonants, are of this sort (Ch. 10—12.). The terminations, deduced from affixes, are for the most part न्, ल् and स् among consonants, and अ, आ, इ, ई, उ, ऊ, and ऋ among vowels.

3. From nouns of other genders, feminine nouns are derived with the terminations आ, ई and ऊ, deduced for आप्, डी, and डङ् (Ch. 14.). A noun ending in ई or ऊ, invariably feminine, is called नदी; unless its final be convertible into इय् and उव् (Ch. 7. §. 11 4.) except स्त्री. However such a noun (still excepting स्त्री) may be so denominated before आम् (7th sing.), and before affixes distinguished by a mute इ; and a noun in इ and उ, that is invariably feminine, may be so denominated before the last mentioned affixes. Other nouns in इ and उ are called चि, excepting सखि and पति, unless in composition (Ch. 6.).

SECTION VI.

PERMUTATIONS OF INFLECTIVE ROOTS.

N. B. The following rules are extracted from PĀNINI'S 6th and 7th lectures; but those, which are least general, are here transferred from the text to the notes.*

* Several rules, which occur in the three first sections of the 6th lecture, are here omitted, and so are those, which relate to the personal and other pronouns ending in consonants (Ch. 9). They will be noticed in the subsequent chapters of this grammar, where also the rules, contained in this chapter, will be exemplified (see Ch. 5—12.)

1. The long vowel is substituted for the final one of an inflective root, when नाम् (6th pl.) follows;^{*} and for the penultimate of such a root ending in न्, before नाम् (6th pl.), and before सर्वनामस्थान (1st sing.—2d du.), except the voc. sing.; and (before the last mentioned affixes, with the same exception) for the penultimate vowel of महत् and of nouns (not verbs) ending in a conjunct the last element of which is स्; and for the penultimate of अप् and of nouns terminated by तृ deduced from तृन् and तृच्, and of certain other nouns in ऋ (स्वसृ &c. see Ch. 6. §. iii and iv.); and, before शि (1st 2d pl. neut), for the penultimate of nouns ending in इन् and certain other terms in न् (हन् &c. see Ch. 10. §. ii. 10.); and before सु (1st sing.) for the same, and for the penultimate of a term ending in अनु (where उ is mute), and of a noun (not a verb) ending in अस्.

2. A blank is substituted for the penultimate न् of a term ending in a consonant (unless it contained a mute इ) before affixes distinguished by a mute क् or इ.†

3. Before affixes, beginning with vowels, इयङ् (इय्) and उवङ् (उव्) are substituted respectively for the finals of verbs ending in इ and उ (or ई and उ), and of the words स्त्री and भू.‡

4. But, before such affixes, the semivowel is substituted for the final इ (or ई) of a verb consisting of two or more syllables, unless it be preceded by a conjunct within the verb; and for the final उ (or उ) of such a verb before affixes of declension (सुप्) beginning with vowels:

* Except तिसृ and चतसृ; and optionally नृ.

† Excepting the verb अञ्च to worship.

‡ It is optional, however, when स्त्री is followed by अन् and शस् (2d sing. and pl.).

and for the final of वर्षाभू and certain others (see Ch 7 § 19) before such affixes.*

5. A blank (लोप) is substituted for अ in a भ root ending in आन; or may be so, when डि (7th sing), or शी (1st and du), follows †

6. A blank is substituted for the final of a verb ending in आ; and denominated भ. ‡ Before the affixes denominated सर्वनामस्थान, न (नुम्) is inserted after the last vowel of an inflective root (excepting verbs) distinguished by a mute vowel (उक्) उ, ऋ or लृ. ||

7. Before the same affixes, न् is inserted after the last vowel of a neu-

* But the semivowel is not substituted for the final of भू in other instances, nor for the of सुधी.

तृ is substituted for the final of अर्चन् (unless joined to the negative नञ्) before any affix except सु (1st sing), and the same may be substituted for the final of मवचन् (Ch 10 § 11)

पद् is substituted for पाद् when this term, deduced from पाद्, terminates an inflective root, & which is denominated भ.

The vowel is substituted for the semivowel of the termination वसु; and उव (उ), for the semivowel of वाह (Ch 11), and the vowel, for the semivowel (व) of अचन्, युचन् and मवचन्, when the inflective roots are denominated भ (see Ch 10 § 11)

† But not so, when अन् is preceded by a conjunct, the last element of which is व or म्.

A blank (लोप) is substituted for अ in अच् (deduced from अञ्), when denominated भ; but इ is substituted for the same, if the term be preceded by उद्.

‡ A blank is substituted for the last vowel (and subsequent consonant, if any there be) in a भ root, when an affix containing a mute इ follows, and for इ or अ final of a भ root, if ई (or a sandhi affix) follow, except शी substituted for औइ (1st and du)

|| And also after the vowel of अच् deduced from अञ्; and in युञ्, &c.

ter inflective root ending in a vowel, or in any consonant but a nasal or femivowel and before any affix (विभक्ति) beginning with a vowel, the same is inserted after the last vowel of a neuter inflective root ending in an इक् vowel.*

8. The long vowel is substituted for the final of an inflective root ending in अ, when followed by an affix of declension (सुप्), the initial of which is क्, भ्, or a nasal, or a femivowel (यञ्).

9 But ए is substituted, for the same, when followed in the plural number by such an affix, the initial of which is (ऊल्) any consonant but a nasal or femivowel, or when followed by ओत् (6th 7th du)

* But, according to GĀṬYĀ (an ancient grammarian), a neuter noun, bearing the same import for which it may be used in the masculine, may be inflected like a masculine one, in the 3d and following cases (see Ch 6 § vii)

अनङ् may be substituted for the final of अस्थि, and of certain other neuters in इ, before the affixes (विभक्ति) of the 3d and following cases beginning with vowels

न is not inserted in the termination शन्तु following an inflective root denominated अभ्यस्त; but it may be so in the neuter gender of such an inflective root so terminated and so it may, when शी (1st 2d neut.), or a termination denominated नदी, follows शन्तु subjoined to a term ending in अ (or आ); and must, when the same follows a term ending in the affix शप् or श्यन् (Ch 12 § v 4)

न is inserted after the last vowel of अनङ्, when सु (1st sing) follows. But औ is substituted for the final of दिक्, and आ for the final of ऋभुञ्जन्, पथिन्, and मथिन्, before the same affix अ is substituted for इ (in the 1st 2d terms), and न्य for थ, before affixes denominated सर्वनामस्थान; but a blank (लोप) for the last vowel and subsequent consonant of these terms, when denominated भ.

असुङ् (अत्) is substituted for the final of पुंस, before the सर्वनामस्थान affixes and these affixes following गो (or any noun in ओ) are similar to those which contain a mute ए [in right of them, the वृद्धि element is therefore substituted for the final of the inflective root], and so they are (excepting the voc sing) when subjoined to सखि; but अनङ् (अन्) is substituted for the final of this term, and of an inflective root in

10. The same is substituted for **आ**, deduced from the feminine affix **आप्**, when followed by **आइ** (3d sing.), or by **ओस्** (6th-7th du.), or in the vocative singular.

11. The short vowel is substituted in the vocative singular for the final of inflective roots, of terms synonymous with **आवा *** and of such as are terminated by **नदी** (§ v. 3.).

12. The *Guna* element is substituted in the vocative singular for the final of an inflective root ending in a short vowel; and for the same followed by **अस्** (1st pl.); and for the final of such a root ending in **अ**, when followed by **डि** (7th sing.) or by **सर्वनामस्थान**; and for the final of a **वि** root (§ v. 3.), when followed by an affix distinguished by a mute **इ**.

SECTION VII.

PERMUTATIONS OF THE FINALS, &c.

N. B. The following rules are extracted from the three last sections of PĀṆINI'S 8th lecture.

अ, and of certain nouns in **स** (उशनस &c.), before **सु** (1st sing.), still excepting the voc. sing.

क्रोष्टु is inflected like nouns terminated by **तृच्**, with the **सर्वनामस्थान** affixes (excepting the voc. sing.), and also in the feminine gender. It may be inflected like a noun so terminated, before the affixes of the 3d &c. cases, which begin with vowels.

आ (**आम्**) is inserted after the last vowel of **चतुर** and of **अनङ्ग**, before **सर्वनामस्थान** affixes; but, **अ** (**अम्**) in the voc. sing.

आ is substituted for the final of **रे**, when an affix (**विभक्ति**) beginning with a consonant follows.

* The short vowel may be substituted before **डि** (7th sing.), and in the vocative singular, for the final of a noun, terminated by the affix **तल्**. Ex. **देवता** a deity; 7th sing. **देवते** or **देवताया**; voc. sing. **देवत** or **देवते** O deity!

1. A blank (लोप) is substituted for न् final of a crude noun, that is denominated पद; except the voc. sing. unless in the neuter gender.

2. A blank (लोप) is substituted for स, or क्, being the first element of a conjunct, at the end of a word, or followed by (ऊल्) any consonant but a nasal or semivowel.

3. So a guttural consonant (कु) is substituted for a palatine (चु), at the end of a word, and before ऊल्; and छ for ह; but घ for this letter in a verb of which the initial is द्, and optionally in दुह् and certain other verbs (Ch 12: § 1). However धू is the substitute for ह in the word नह्.

4. So likewise घ् is substituted at the end of a word, and before ऊल्, for the final of a term ending in छ or श्, and for that of certain terms in च् and ज् (ब्रश्च &c. see Ch 12).

5. क् is substituted for घ्, or छ्, when स follows.

6. The correspondent guttural letter (कु) is substituted for the final of a verb terminated by the affix क्तिन्, and denominated पद; and that may be substituted in the term नश्च when so denominated (Ch 11)

7. न् is substituted for the final of a verb ending in म् and denominated पद (Ch 10)

* In a verb, consisting of one syllable, ending in (ऊष्) an aspirated soft consonant, and containing (वश्) an unaspirated soft consonant except the palatine, the correspondent aspirated consonant (मष्) is substituted for the verb as a complete word (पद), or followed by ऊल् or स or ध्.

8. $\bar{र}$ is substituted for the final of a word (पद) ending in $\bar{स}$, and for that of the word सन्नुष* (Ch. 11).

9. The long vowel is substituted for the penultimate इक् vowel of a verb ending in $\bar{इ}$ or $\bar{व}$, and denominated पद, or followed by a consonant (Ch. 10)

10. विसर्ग is substituted for $\bar{इ}$ deduced from $\bar{र}$, when सुप् (7th pl) follows (Ch. 11).

S E C T I O N - V I I I .

RECAPITULATION.

1. The inflections of nouns in अ and आ, as taught by the preceding rules, deviate considerably from the regular inflections indicated by the tables of affixes. The declension of nouns in अ bears some affinity with that of nouns in इ and उ; and a strong analogy is observed in the declension of nouns in ई and ऊ. All these will be therefore exemplified at large in three distinct chapters (Ch. 5—7)

2. The inflections of nouns in औ are strictly regular, those of nouns ending in the other diphthongs, and vowels, are not very anomalous. They will be exhibited in another chapter (Ch. 8)

3. But here, and in the subsequent declensions of nouns ending in

* The same is substituted for the final of the word अहन् (before affixes of declension). But $\bar{इ}$ is the substitute, when such an affix (सुप्) does not follow.

$\bar{इ}$ is substituted for the final of the word अनङ्ग; and of one terminated by वसु (where $\bar{उ}$ is used), a distinct word in $\bar{स}$.

4th देवाय 5th देवात् 6th देवस्य 7th देवे. *Dual* 1st 2d देवौ
 3d 4th 5th देवाभ्याम् 6th 7th देवयोः [स]. *Plural* 1st देवाः [स]
 2d देवान् 3d देवैः [स] 4th 5th देवेभ्यः [स] 6th देवानाम्
 7th देवेषु.*

So कर्ण the ear, बाल hair, शब्द found, फलु blossom, शुक्ल white, कृष्ण black, and other nouns in अ.

2. But instead of नाम् the termination of 6th pl. is णाम् after रू or षू notwithstanding the intervention of certain letters (Ch. 4. § iii. 14.).
Ex. राम RA'MA. 6th pl. रामाणाम्. So सूर्य the sun, चंद्र the moon, मनुष्य a man, व्याघ्र a tiger, वराह a boar, &c.

3. पाद a foot, दंत a tooth, मास a month, and यूप pea-soup, may be regularly inflected, or पद्, दत्, मास्, and यूपन् may be substituted for them respectively, in forming 2d pl. and 3d and following cases (Ch. 10.—12.). These substituted roots, it should be observed, may be treated as distinct nouns.

SECTION II.

MASCULINE PRONOUNS IN अ.

1. सर्व all. *Sing.* 4th सर्वस्मै 5th सर्वस्मात् 7th सर्वस्मिन्

* Several of the affixes have undergone alteration in subjoining them to nouns in अ; viz. इन has been substituted for टा; य for डे; आत् for डसि; स्य for डस्; ऐस् for भिस्; and नाम् for आम्. The final of the root has (notwithstanding the coaction of vowels) remained short in 2d sing. it has been prolonged before य् in the singular, and before भ् in the dual, and has been changed to ए before स् in the plural, and also in 6th and 7th du and 7th pl. Moreover ष् has been substituted for स (7th pl) after this altered vowel, and the स of शस् has been changed to न् (See Ch. 4.).

Plural 1st सर्वे 6th सर्वेषाम्. Other inflections are formed like those of common nouns in अ.*

2. विष्णु all, अन्य other, अन्यतर either, † इतर and त्व other, नेम half, सिम whole, limit, &c. and derivatives in इतर and इतम, as कतर which of two, कतम which of many, are declined like सर्व; and so are एक one, उभ two, उभय both, and सम all. ‡

3. But सम, equal, is not a pronoun: and पूर्व east or prior, पर subsequent, अवर west or posterior, दक्षिण south or right, उत्तर north or subsequent, अपर other or inferior, अधर west or inferior, are pronouns only when they signify relative situation, provided also they be not used as denominatives. So स्व (self) is not a pronoun, when used as a denominative, or as signifying kinsman or wealth, and अंतर is not a pronoun in any acceptation but that of external, or that of lower garment.

4. These pronouns (पूर्व &c) may be declined like common nouns in 2d pl. and in 5th and 7th sing. of the masc. and neut. Again the pro-

* त्वै has been substituted for डै; स्मात् for डसि; and सिन् for डि.

Moreover स, instead of न, is prefixed to आम् and is transformed into ष as usual after ए; which is substituted, as before, in the plural number, for the final अ of the root, before certain consonants. In the plural of the first case, शि, wherein श् is mute, has been substituted for जस् and has formed a diphthong with the final of the root (See Ch. 4.)

† This pronoun is a primitive; and so is the correspondent term अन्यतम one of many: but this last is not a pronoun. Some consider the derivative अन्यतर, which is synonymous with अन्य, as the pronoun here meant (See Ch. 18).

‡ Of words classed amongst pronouns (see Ch. 9), some are real pronouns, others might be termed articles, and the rest are arranged in this class from the analogy of their inflections, rather than that of their meanings. It should be remarked, that many of these pronouns have other acceptations, as such, besides those which have been here exhibited. So the nouns, that are given as examples of declensions, are explained in each case only, though many have numerous acceptations.

noun नेम, half, may be declined like a common noun in 2d pl. and प्रथम first, चरम last, अल्प little, and कतिपय few, and derivatives ending in तय, may be inflected like pronouns in 2d pl. and ordinals ending in तिय may be inflected like pronouns in 4th 5th and 7th sing.*

5. The pronoun एक, employed as a numeral, is invariably singular; and उभ is invariably dual: but उभयं, according to the best authorities, has no dual.

SECTION III.

NEUTERS IN अ.

1. ज्ञान knowledge. 1st 2d Sing. ज्ञानम् Du. ज्ञाने Pl. ज्ञानानि.†
The third and following cases are formed as in the masc.

Other examples are धन wealth, वन forest, जल water, रुधिर blood: and here again एि shall be substituted for नि, like एाम् for नाम, after इ or ए, notwithstanding the intervention of certain letters (Ch. 4. §. iii. 14.).‡

* In some sorts of compounds, the pronouns are not treated as such; in others they are optionally so, in others again they are optionally so for 2d pl. only; in the rest, they are treated as pronouns (see derivation of compounds). But none of them are pronouns, when used as proper names, or in composition as terms of secondary importance in the compounds.

† The changes of the affixes are शी (wherein शू is mute) substituted for औ and औट् in the neuter gender (see Ch. 4. §. vi. 6. note 3.); शि (wherein शू is again mute) substituted for जस् and शस् in the neuter gender (but in right of this amended affix, न् is inserted after a vowel, and the vowel is lengthened before न्); अम् substituted for सु (1st sing.) after a neuter noun ending in अ, and the short vowel retained as in 2d sing. where a also अम् is substituted for the original अम् (see Ch. 4.).

‡ शत a hundred, and सहस्र a thousand, with other high numerals, are mostly neuters; but some admit another gender (Ch. 13.).

2. हृदय the heart, उदक water, आस्य the mouth, and मांस flesh, may be regularly inflected; or हृद्, उदन्, आसन्, and मांस may be substituted for them respectively, in 2d pl. and 3d &c. cases (see Ch. 10.—12.).

SECTION IV.

NEUTER PRONOUNS IN अ.

1. अन्य other. 1st 2d *Sing.* अन्यत् *Du.* अन्ये *Pl.* अन्यानि.

So अन्यतरत्, इतरत्, and derivatives in इतर and इतम्, as कतम् and कतरत् (except एकतरम्).

2. The rest of the pronouns in अ are inflected in 1st and 2d *sing.* of the neut. like common neuter nouns terminated by अ; and like masc. pronouns in the other cases.

SECTION V.

MASCULINES IN आ.

1. विम्बपा Preserver of the universe. *Sing.* 1st and *Voc.* विम्बपाः
[स] 2d—पाम् 3d—पा 4th—पे 5th 6th—पः [स] 7th—पि
Du. 1st 2d—पौ 3d 4th 5th—पाभ्याम् 6th 7th—पोः [स]
Pl. 1st—पाः [स] 2d—पः [स] 3d—पाभिः [स] 4th 5th—पाभ्यः
[स] 6th—पाम् 7th—पासु.

शंस्रग्धा blower of a conch, गोपा an attendant on cattle, and other masculines and feminines in आ, being verbal roots used as nouns, are thus inflected: and so are all masculines in आ, according to some authors.

2. But, according to other grammarians, masculines in आ, not being verbal roots, are regularly inflected, as in the following example.

हाहा a celestial quirister. *Sing.* 4th हाहै 5th 6th हाहाः 7th हाहे
Du. 6th 7th हाहौः *Pl.* 2d हाहान्. The other inflections conform
 with those of विश्वपा *.

SECTION VI.

FEMININES IN आ.

1. गंगा the Ganges. *Sing.* 1st गंगा *Voc.* गंगे † 2d गंगाम् 3d गंगया
 4th गंगायै 5th 6th गंगायाः 7th गंगायाम् *Du.* 1st 2d गंगे 3d 4th
 5th गंगाभ्याम् 6th 7th गंगयोः *Pl.* 1st 2d गंगाः 3d गंगाभिः 4th 5th
 गंगाभ्यः 6th गंगानाम् 7th गंगासु ‡.

So रमा a pleasing woman, दुर्गा the goddess, and other words ter-
 minated by आ deduced from the affix आप (Ch. 14.).

2. But verbal roots in आ are, in the feminine gender, declined as
 in the masculine. *Ex.* गोपा a female cherisher of cattle.

3. जरा decrepitude may be regularly inflected, or जरस may be

* In both instances the regular affixes are employed: but in one, the final vowel of the root
 was expunged before the terminations of 2d pl. and 3d &c. cases; and in the other instance, न
 is substituted for स (though some authors have denied this in regard to nouns in आ)
 by analogy with other declensions of masculine nouns (see Ch. 4.).

† अम्मा and other similar words, signifying mother, require the substitution of the short
 vowel to form the *voc. sing.* unless the vowel be preceded by इ, ल्, or कू not con-
 junct. *Ex.* अम्मा, अम्मा, अम्मा, अम्मा, अम्मा, अम्मा (see Ch. 4.
 §. vi. 11. and the note *).

‡ The changes of the affixes are शी (ई) substituted for औ and औट् after
 the termination deduced from आप; आम् for इ, and या prefixed to it and
 to other affixes distinguished by a more इ; न prefixed to आम् (6th pl.); and a blank
 substituted for सु (1st *sing.*) Moreover ए is substituted for आप in the *voc. sing.*
 and before टा and औस (see Ch. 4.).

substituted throughout the declension of this noun (and of its compounds in all genders *) before terminations that begin with vowels.

4. नासिका the nose, निशा night, and पृतना an army, may be regularly inflected; or नस्, निश्, and पृत् may be substituted for them respectively, in 2d pl. and 3d &c. cases.

SECTION VII.

FEMININE PRONOUNS IN आ.

सर्वा all. *Sing.* 4th सर्वस्यै 5th 6th सर्वस्याः 7th सर्वस्याम्
Pl. 6th सर्वासाम्†. The other inflections conform with those of common nouns in आ deduced from आप्.

* Thus, in the masculine gender, निर्जर, exempt from decrepitude (*viz.* a God), may be regularly inflected, or it may substitute निर्जरस् before vowels: and in like manner, अजर, void of decrepitude, may be regularly inflected, or it may substitute अजरस् before vowels; however the 1st sing. of the neut. will be अजरम्; and the 2d sing. अजरम् or अजरसम्.

This is founded on a maxim, which, though not of universal cogency, is of extensive use; *viz.* that an operation cannot be admitted to destroy that union of elements on which itself depends: thus a blank is regularly substituted for सु (1st sing.) in the neuter gender; but अम् is substituted for it after अ; now जरस् is substituted for जरा before vowels: but, if this be here admitted, the substitution of जरस् in right of अम् destroys the concurrence of अम् and a final अ, on which it is itself founded. Again, a blank is substituted for अम् (2d sing.) in the neuter gender; but अम् is substituted for the same affix after अ; now जरस् being substituted for जरा before vowels by a rule subsequent to the other bars the substitution of अम्; and therefore a blank should be substituted for the original अम्. But, if this be admitted, the expunging of अम् in right of जरस् destroys the concurrence of अम् with that substitute, on which its being replaced was founded.

† Here स्या, instead of या, has been prefixed to affixes containing a mute इ; and स, instead of न्, has been prefixed to आम् (6th pl.). The vowel has become short before the first mentioned prefix (Ch. 4. §. iii. 10.).

C H A P T E R VI.

. NOUNS IN इ, उ, AND ऋ.

SECTION I.

MASCULINES IN इ AND उ.

1. अग्नि fire. *Sing.* 1st अग्निः *Voc.* अग्ने 2d अग्निम् 3d अग्निना 4th अग्नये 5th 6th अग्नेः 7th अग्नौ *Du.* 1st 2d अग्नी 3d 4th 5th अग्निभ्याम् 6th 7th अग्न्योः *Pl.* 1st अग्नयः 2d अग्नीन् 3d अग्निभिः 4th 5th अग्निभ्यः 6th अग्नीनाम् 7th अग्निषु.

2. वायु air. *Sing.* 1st वायुः *Voc.* वायो 2d वायुम् 3d वायुना 4th वायवे 5th 6th वायोः 7th वायौ *Du.* 1st 2d वायू 3d 4th 5th वायुभ्याम् 6th 7th वायोः *Pl.* 1st वायवः 2d वायून् 3d वायुभिः 4th 5th वायुभ्यः 6th वायूनाम् 7th वायुषु.

3. So अवि a sheep, मानु the sun, and other masculine nouns in इ and उ, observing the analogy of the vowels, diphthongs, and feminine vowels*. But ना (3d sing.) is changed into एना, as नाम into एनाम्, after इ or ए, notwithstanding the intervention of certain letters (Ch. 4. §. III. 14).

* In this declension, the long vowel is substituted, in the 1st and 2d cases, before vowels, for the short vowel of the root together with the vowel of the affix (1st and 2d du and 2d pl.), and स has been changed to न् in 2d pl but the vowel has remained short in 2d sing notwithstanding the coalition of vowels, and in 1st pl the गुप्ता element has been substituted for the final of the inflective root, being a short vowel. The गुप्ता element has been also substituted in the voc sing and here the affix has been expunged.

A similar substitution of the गुप्ता element takes place in terms denominated वि (Ch. 4 § v. 3) before the affixes distinguished by a mate इ; except 7th sing. in which औ has been sub-

4. पति a master is thus inflected when found in composition, but, when single, it is irregular in some inflections viz. Sing. 3d पत्या 4th पत्ये 5th 6th पत्युः (स) 7th पत्यौ.

5 सखि a friend is irregular in the same cases and in the same manner but it is also irregular in the five first inflections except the voc. Sing. 1st सखा (Voc सखे) 2d सखायम् Du 1st 2d सखायौ Pl 1st सखायः. In composition, this term is sometimes inflected regularly in all its cases, sometimes in all but the 1st and 2d Ex. अतिसखिः surpassing a mistress, अतिसखा very much a friend, सुसखा (4th Sing. सुसखये &c) a good friend *

Substituted for डि, and अ for the final of the root (but in the 5th and 6th sing. the substituted guna diphthong has been again substituted for itself together with the vowel of the affixes डसि and डस). In 3d sing ना is substituted for टा after terms denominated वि.

In 6th pl न् has been prefixed to आम्; and the vowel of the root has become long. In 7th pl ष् has been substituted for स after the vowel. The substitution of अय् and अव् for ए and ओ, and य् and व् for इ and उ, before vowels (1st pl 4th sing 6th and 7th du), is conformable to the general rules of orthography.

In the irregular nouns, which are not denominated वि (iv and v), ना is not substituted for टा, nor the guna diphthong for the final of the root before affixes distinguished by a mute इ; and here उ has been substituted for the vowels of डसि and डस (5th and 6th sing) after the conjuncts त् and ख् wherein the semivowel य् is the substitute of इ (see Ch. 4)

Patronymicks from लोमन्, ending in इ, are irregular in the plural, for the termination of the patronymick is अ in this number Ex औदुलोमि son of उदुलोमन् 1st Sing औदुलोमिः Du औदुलोमी Pl उदुलोमाः.

* In the first instance, the compound term is derived from सखी, the final of which, being a feminine affix, has become short in the masculine gender. In the other instances, the compounds are derived from सखि; but the exception from the denomination of वि (Ch. 4 § 7 3) regards the single term, not its compound derivatives.

6 ऋष्टु a shakal is irregular in the first five inflections, and may be so in the third and following cases before vowels. But in 2d pl. and before consonants in the 3d &c. (including 6th pl.) it is regular (though some authors have admitted the optional irregularity in 2d and 6th pl. also). The irregularity consists in making the root terminate in ऋ instead of उ; and from this irregular root is derived the feminine noun ऋष्टी a female shakal.

SECTION II.

FEMININES IN इ AND उ.

1 These are declined nearly as the masculines in इ and उ; but the termination of 2d pl. is स्; and the 3d and following cases also vary in the singular number.*

2 मति opinion *Sing* 3d मत्या 4th मत्यै or मतये 5th 6th मत्याः or मनेः 7th मत्याम् or मतौ *Pl.* 2d मतीः [स्].

3 धेनु a cow *Sing* 3d धेन्वा 4th धेन्वै or धेनवे 5th 6th धेन्वाः or धेनोः 7th धेन्वाम् or धेनौ *Pl.* धेनूः [स्].

4 So श्रुति revealed law, स्मृति traditional law, रज्जु a rope, and other feminine nouns in इ and उ.

* In the feminine gender ना is not substituted for टा. But आम् is substituted for डि, and आ is prefixed to affixes which contain a mute इ, after nouns denominated नदी as following the analogy of that word (see Ch 4 § 3). Now feminines in इ and उ are occasionally treated like नदी before those affixes. But the option authorizes the inflecting of them in 4th 5th 6th and 7th *Sing* like nouns denominated चि (Ch 4)

SECTION III.

MASCULINES IN ऋ.

1. नप्तृ a grandson. Sing. 1st नप्ता Voc. नप्तः [र] 2d नप्तास्म
 3d नप्ता 4th नप्ते 5th 6th नप्तुः [र] 7th नप्तरि Du. 1st 2d नप्तरौ
 3d 4th 5th नप्तृभ्याम् 6th 7th नप्तुः Pl. 1st नप्ताः 2d नप्तृन्
 3d नप्तृभिः 4th 5th नप्तृभ्यः 6th नप्तृणाम् 7th नप्तृभुः.*

2. पितृ father. Sing. 1st पिता 2d पितस्म Du. 1st 2d पितरौ
 Pl. 1st पितरः The rest of the inflections conform with those of नप्तृ.

3 Derivatives in तृ, from the affixes तृच् and तृन्, are inflected like नप्तृ; and so are नेष्टृ and पोतृ officiating priests at certain sacrifices; त्वष्टृ the celestial mechanician; क्षत्रृ a certain tribe; होतृ a sacrificer; and प्रशास्त्रृ ordainer, (whether derived from तृच् or तृन्, or from other affixes).

* In this declension, the 1st sing. being analogous to that of nouns in अन्, the grammarians direct अनङ् (that is, अन्) to be substituted for the final ऋ (see Ch. 10, §. 11). But in the vocative sing. the *guna* element is substituted for the final of the root, and स being expunged, र् is changed to विसर्ग at the end of the word when disjoined from any subsequent letter.

In the next four inflections, the *guna* element is substituted for the final, and the penultimate अ, three deduced, becomes long in certain nouns (1. and 11). The *guna* element is also substituted in 7th sing. before ङि.

In 5th and 6th sing. उ is substituted for the final of the root, together with the vowel of the affix. र् being consequently subjoined, स is expunged, and र् is changed to विसर्ग at the end of the word, when disjoined from any subsequent letter.

The inflections in 2d 6th and 7th pl. are analogous to those of other nouns terminated by short vowels, and the rest are regular, र् being substituted for ऋ before vowels by the general rules of orthography. But ए is substituted for न् (u-l-g ths be final) after ऋ (Ch. 4).

4. भ्रातृ brother, जामातृ son in law, देवृ husband's brother, सर्वेष्टु an universal sacrificer, are inflected like पितृ; and so are any derivatives in तृ, from other affixes but those abovementioned, and any other noun in ऋ.

5. But तृ is irregular in 6th pl. for the vowel may remain short.
Ex. तृणाम् or तृणाम् of men.

SECTION IV.

FEMININES IN ऋ.

Most crude nouns in ऋ require a termination to be subjoined for the feminine: but seven nouns, including the numerals तिसृ three and चतसृ four (see §. vi), retain the radical termination in ऋ; viz मातृ mother, दृष्टिन् daughter, ननंदृ husband's sister, and यातृ husband's brother's wife, declined like पितृ; and स्वसृ sister, declined like नप्तृ; observing however, that these differ from the masculine in the 2d pl. for the substitution of न् for स् in this case is restricted to the masculine gender. Ex. 2d Pl स्वसृः sisters, मातृः mothers.

SECTION V.

NEUTERS IN इ, उ AND ऋ.

1. वारि water. Sing. 1st 2d वारि Voc वारि or वारे 3d वारिणा
4th वारिणे 5th 6th वारिणः 7th वारिणि Du. 1st 2d वारिणी 3d
4th 5th वारिभ्याम् 6th 7th वारिणोः Pl. 1st 2d वारीणि 3d वारिभिः
4th 5th वारिभ्यः 6th वारीणाम् 7th वारिषु.

2. मधु honey. *Sing.* 1st 2d मधु *Voc.* मधु or मधो 3d मधुना
4th मधुने 5th 6th मधुनः 7th मधुनि *Du.* 1st 2d मधुनी 3d 4th 5th
मधुभ्याम् 6th 7th मधुनोः *Pl.* 1st 2d मधूनि 3d मधुभिः 4th 5th
मधुभ्यः 6th मधूनाम् 7th मधुषु.

3. धातृ Providence. *Sing.* 1st 2d धातृ *Voc.* धातृ or धातः [इ]
3d धातृणा or धात्रा 4th धातृणे or धात्रे 5th 6th धातृणः or धातुः
[इ] 7th धातृणि or धातरि *Du.* 1st 2d धातृणी 3d 4th 5th
धातृभ्याम् 6th 7th धातृणोः or धात्रोः *Pl.* 1st 2d धातृणि 3d धातृभिः
4th 5th धातृभ्यः 6th धातृणान् 7th धातृषु.

4. So दारु wood, and other neuter nouns in इ and उ.* But there are no simple nouns in ई invariably neuter; and in general nouns, that have this termination, may therefore be inflected, in the 3d and following cases, like masculine nouns, even when employed in the neuter gender: the reason of which is explained in a subsequent section (§. vii.).

5. अस्थि a bone, दधि curds, सन्धि the thigh, and अक्षि the eye, are irregular in the 3d and following cases, before terminations beginning

* In the inflections of neuter nouns (excepting nouns in अ), a blank which leaves the inflective root unaffected, is substituted for the affixes of 1st and 2d *sing.* but the radical terminating vowel may be changed into the *guṇa* element in *voc. sing.* by the analogy of other nouns ending in short vowels.

शी and शि are substituted in the dual and plural for the affixes of 1st and 2d cases; and शि being denominated सर्वनामस्थान in the neuter gender, न् is, in right of its subjoined to a final vowel, which consequently becomes long. Again, before शी, and other affixes of which the efficient initial is a vowel (excepting 6th pl.), न् is subjoined to the final of a neuter noun ending in an इक् vowel.

The analogy of the preceding declensions prevails in 6th and 7th pl. (न् being prefixed to आम् in 6th pl. and स changed to ष् in 7th pl.); and the other inflections are regular (see Ch. 4.).

with vowels; for they are inflected in these instances as if the roots had ended in अन् (see Ch. 10.).

6. सानु a cliff may be regularly inflected, or सु may be substituted for it, in 2d pl. and in 3d and following cases.

SECTION VI.

NUMERALS IN ३.

1. कति how many. 1st 2d कति 3d कतिभिः 4th 5th कतिभ्यः 6th कतीनाम् 7th कतिषु. This word is invariably plural, and is inflected in the same manner in the three genders.

2. त्रि three (invariably plural). Masc. 1st त्रयः 2d त्रीन् Neut. 1st 2d त्रीणि Masc. and Neut. 3d त्रिभिः 4th 5th त्रिभ्यः 6th त्रयाणाम् 7th त्रिषु Fem. 1st 2d तिस्रः 3d तिसृभिः 4th 5th तिसृभ्यः 6th तिसृणाम् 7th तिसृषु†.

* विंशति twenty is declined like feminine nouns in ३, and so are षष्टि sixty, सप्तति seventy, अशीति eighty, नवति ninety; but, like the high numerals, they are restricted to the singular number, unless many twenties, &c. be meant.

† In the masculine and neuter, त्रय is substituted for त्रि in 6th pl. but तिसृ is substituted for it throughout the inflections of the same word in the feminine gender, the final vowel of this substitute, like that of चतसृ for चतुर four, remains short in 6th pl. (though न् be prefixed as usual to आम्), and is changed to र् before vowels.

So in composition प्रियत्रिः, a man who has three favourite things, is regularly inflected like masculine nouns in ३. But this, and similar derivatives, form the 6th pl. as in the simple numeral (though some authors have thought otherwise). Ex. प्रियत्रयाणाम्. So प्रियत्रिः a woman, who has three favourites, is inflected like common feminine nouns in ३. But प्रियतिसृ is the crude form of the compound signifying a man, who has three mistresses; and is inflected by sub-

३ द्वि two (invariably dual) *Masc* 1st 2d द्वौ *Fem* and *Neut.* 1st 2d द्वे *Masc Fem* and *Neut* 3d 4th 5th द्वाभ्याम् 6th 7th द्वयोः*.

SECTION VII.

INFLECTION OF NEUTER NOUNS, WHICH ARE ALSO M A S C U L I N E.

1 When a noun ending in an ईक् vowel (इ, उ or ऋ) is employed in the neuter gender for the same purport, for which it may be also employed in the masculine, it may be inflected like the masculine, with such of the terminations of the 3d and following cases, as begin with vowels *Ex.* अनादि devoid of a beginning *Neut. Sing* 4th अनादये or — दिने 5th 6th — देः or — दिनः 7th — दौ or — दिनि *Du* 6th 7th — द्योः or — दिनोः†.

Substituting इ for ऋ before vowels, and retaining the short vowel in 6th pl. So, in the neuter gender, प्रियतिसृ is an epithet of a family, which has three beloved women. But the 1st and 2d sing may be प्रियत्रि, because the blank, substituted for सु and अम्, is denominated लुक् which leaves the inflective root unaffected, now त्रि was the root, for which तिसृ is substituted in the feminine gender before affixes of declension. The same neuter compound (प्रियतिसृ) may be inflected, in the 3d and following cases, like a masculine noun, for the reason explained in the following section.

* द्वि is considered as a pronoun, and अ is accordingly substituted for its final but, when used as an appellative or denominative, it is regularly inflected like common nouns in इ. *Ex.* अतिद्विः exceeding two, द्विः a proper name. However, when it is a principal term in the compound, the, like other words in similar circumstances, is inflected like the simple term. *Ex.* परमद्वौ supreme two.

† प्रियत्रोष्टु, fond of shikals, may serve as another example of the above and concerning the similar compounds of त्रोष्टु employed in the neuter gender, it must be observed, that they are regular in the 1st and 2d cases. *Ex.* 1st 2d *Sing* प्रियत्रोष्टु *Du* — ष्टुनी *PL* — ष्टुनि 3d *Sing* — ष्टुना ० — ष्टा.

2. But when employed in the neuter for a different purport from what it bears in the masculine, it is inflected in the neuter gender rigidly like other neuter nouns. *Ex.* पीलु (masc) a tree so called, (neut) its fruit. *Masc.* 4th *Sing.* पीलवे *Neut* 4th *Sing.* पीलुने.

CHAPTER VII.

NOUNS IN ई, AND उ.

SECTION I.

MASCULINES IN ई AND उ.

1. सुधी fortunate *Sing.* 1st सुधीः 2d सुधिवम् 3d सुधिया
4th सुधिये 5th 6th सुधियः 7th सुधिवि *Du* 1st 2d सुधियौ 3d
4th 5th सुधीन्याम् 6th 7th सुधियोः *Pl* 1st 2d सुधियः 3d सुधीभिः
4th 5th सुधीभ्यः 6th सुधियान् 7th सुधीषु.

2. लू cutter. *Sing.* 1st लूः 2d लुवम् 3d लुवा 4th लुवे 5th 6th
लुवः 7th लुवि *Du* 1st 2d लुवौ 3d 4th 5th लूयान् 6th 7th लुवोः
Pl 1st 2d लुवः 3d लूभिः 4th 5th लूभ्यः 6th लुवाम् 7th लूषु.

3. पपी the fun *Sing.* 2d पपीम् 3d पप्या 4th पप्ये 5th 6th
पप्यः 7th पपी *Du* 1st 2d पप्यौ 6th 7th पप्येः *Pl* 1st. पप्यः 2d
पपीन् 6th पप्याम्. The other inflections conform with those of सुधी.

4. हूँ a celestial quainter. *Sing.* 2d हूँ 3d हूँ 4th हूँ 5th 6th हूँ 7th हूँ *Du.* 1st 2d हूँ 6th 7th हूँ *Pl.* 1st हूँ 2d हूँ 6th हूँ. The other inflections conform with those of लू.

5. प्रधी intelligent. *Sing.* 2d प्रथम् 7th प्रथि *Pl.* 2d प्रथः. The rest as पपी.

6. खलपू a menial servant. *Sing.* 2d खलपन् *Pl.* 2d खलपः. The rest as हूँ.*

7. Verbal roots in ई and उ, not preceded by a conjunct consonant within the root, but containing two or more syllables in the inflective root, are declined, as in the fifth and sixth examples, by substituting the semivowel for the vowel (v. and vi.)

8. Verbal roots in ई and उ, being monosyllables, or containing a conjunct consonant within the root, are declined, as in the first and second examples, by substituting इयङ् and उवङ् (इय् and उव्) for the final of the root † (i. and u.).

* In the two last instances, the regular affixes are employed, and the semivowel is substituted for the final vowel of the root, before vowels, and even in the 7th *Sing.* यू is substituted for ई b to c इ (v). But in the third example ई and उ have coalesced regularly in 7th *Sing.* On the other hand, in this and in the fourth example, the 2d *Sing.* and *pl.* have been formed analogously to nouns in ई and उ by merging the vowel of the affix in the final vowel of the root, and by substituting न् for स as in most other masculine nouns. In other respects the regular affixes have been employed, and so they have in the two first examples, but here इय् has been substituted for ई, and उव् for उ, before vowels (see Ch. 4).

† So are शुद्धी having a pure intellect, परमधी having a supreme intellect, दुर्धी having a disturbed intellect, वृश्चिकमी dread relative to a scorpion, and other similar compounds, of which the component terms would, in the equivalent phrase at large, stand in the nominative, viz. one, whose intellect is pure, &c.

9 सुधी intelligent is declined like सुधी; and भू and its compounds like लू. *Ex* स्वभू or स्वयंभू self-existent 1st Du स्वयुवौ, स्वयंभुवौ. Except वर्धाम् a frog, कर्भू or कार्भू existing from the hand, and पुनर्भू re existing, declined like खलप्; and दृभू an author, declined like ह्रह्र, because its etymology differs from that of दृभू a serpent of the Boa kind, which is inflected like खलप्.

10 Masculines in ई or in उ, deducing this termination of the noun from an affix, are inflected as in the third and fourth examples, (iii and iv) by subjoining the affixes according to the general rules of orthography. Thus दानदशी a fleet flag, derived by subjoining the affix ई, is declined like पपी; but derived by subjoining the affix क्षिप् and consequently retaining the verbal root, it is declined like प्रक्षी.

11 सुखी desirous of ease, सुती desirous of male issue, and other nouns, wherein यू (being substituted for ई) is conjoined with ख् or with त्, or with न् or म् substituted for त्, require उ instead of झ for the 5th and 6th sing. as in the inflections of similar nouns in ई. *Ex* Sing 5th 6th सुखुः सुतुः लूयुः क्षाम्युः.

सखी desirous of a friend, is inflected like सखि in the 1st case and in the 2d sing and du but like सुखी in the other cases and in the voc sing. *Ex* 1st Sing सखा Voc Sing. सखीः but the same word derived from सह with and स्व heaven, &c is regularly inflected like सुखी.

12 ग्रामणी a headborough, like other derivatives of नी, is irregular in the 7th sing and so is this verbal root itself. *Ex* 7th Sing ग्रामयाम् (नी a guide 7th Sing. नियाम्). For they substitute नान् for डि.

SECTION II.

FEMININES IN ई AND उ.

1. देवी Goddess. Sing. 1st देवी Voc. देवि 2d देवीम् 3d देया
4th देयै 5th 6th देयाः 7th देयाम् Du. 1st 2d देयौ 3d 4th 5th
देवीन्याम् 6th 7th देयोः Pl. 1st देयः 2d देवीः 3d देवीभिः 4th 5th
देवीभ्यः 6th देवीनाम् 7th देवीषु.

So नदी a river, वाणी speech, नारी a woman, गोपी a herdsman's
wife, and other nouns terminated by ई (deduced from डी) a termina-
tion denoting the feminine gender.*

2. Nouns invariably feminine, ending in ई, but not deducing that
termination from a feminine affix, differ in the 1st sing. Ex लक्ष्मी God-
dess of prosperity. 1st Sing. लक्ष्मीः. So नरी a boat; and तंत्री a lute
or other stringed instrument.

3. वधू woman. Sing. 1st वधूः Voc. वधु 2d वधूम् 3d वधू 4th
वध्वै 5th 6th वध्वः 7th वध्वाम् Du. 1st 2d वध्वौ 3d 4th 5th वध्व्याम्
6th 7th वध्वौ Pl. 1st वध्वः 2d वधूः 3d वधूभिः 4th 5th वधूभ्यः 6th
वधूनाम् 7th वधूषु.

So जंबू a tree (the Eugenia) and other nouns in उ that are invariably
feminine.

* Here सु (1st sing) is expanded after the termination डी; but not after other roots
analogous to नदी. In the voc sing. the short vowel is substituted for the long one. आ has
been prefixed to the affixes containing a mute इ; and आम् has been substituted
for डि. The other inflections are analogous to the masculine but नु is not substituted
for स in 2d pl of the feminine gender (see Ch. 4.)

4 श्री prosperity, and other words, which substitute इय् for ई (§ 18), are declined in the feminine as in the masculine gender, but they prefix न् to आम् in 6th pl Ex श्रीणाम्. Again, आ may be prefixed to affixes containing a mute इ; and आम् may be substituted for डि. Ex Sing 4th श्रियै or श्रिये 5th 6th श्रियाः or श्रियः 7th श्रियाम् or श्रियि.

5 So मू an eyebrow, which substitutes उव् for उ by a special rule, and other words which do so by a more general maxim (Ch 4 § vi 3), are inflected in the feminine as in the masculine gender, with the same exception respecting 6th pl and the same option regarding 4th 5th 6th and 7th sing.

6 The term स्त्री a woman indispensably requires the interpolation of आ in 4th 5th 6th and 7th sing and the substitution of आम् for डि in the 7th sing. In other respects it is inflected like श्री, excepting the 1st and voc sing in which it conforms with नदी; and the 2d sing and pl in which it may be inflected like words so denominated Ex Sing 1st स्त्री

* Verbal roots in ई and उ, not requiring the substitution of इय् and उव् (§ 17) as also other words in ई and उ, not being invariably feminine, are inflected in the feminine as in the masculine gender. Especially such as are naturally masculine, and only become feminine by connexion with another word. Ex ग्रामणी a woman governing a town, खलपू a woman being a menial servant.

But compounds, of which the members are feminine, must be inflected like the feminine nouns above exhibited. Ex सुधी a good understanding, declined like श्री; प्रधी an excellent understanding, inflected like लक्ष्मी [except 2d sing and pl प्रध्यम् and प्रथः formed like the masculine]. The same words, signifying intelligent are inflected in the feminine as in masculine gender but, according to some grammarians, such words are inflected in the feminine gender like nouns invariably feminine.

Thus पुनर्मू a twice married woman must, according to all authorities be inflected like वधू. And so must वर्षाम् the name of a plant but the same word, signifying a female frog, is declined in the feminine as in the masculine gender.

Voc सि 2d स्त्रीम् or स्त्रियम् Pl 2d स्त्रीः or स्त्रियः Sing. 4th स्त्रियै
5 h 6th स्त्रियाः 7th स्त्रियाम्.*

SECTION III.

NEUTERS IN ई AND उ.

When nouns, terminated by ई and उ, are declined in the neuter gender, the short vowel is substituted for the long one, and the noun is inflected, as if the root had been terminated by a short vowel. But, if the word might be also employed with the same import in the masculine gender, it may be inflected like a masculine noun, in the third and following cases as before mentioned (Ch 6 § vii).

The anomalies, in the neuter gender, of compounds from irregular nouns in ई and उ, have been suggested in the preceding section (see the last note)

* Concerning compounds, of which स्त्री is the last term, it must be noticed, that this, and other word, which have the feminine termination, make the vowel short, when such words are not the principal terms in the compound. Thus अतिस्त्रि, surpassing a woman, must be inflected as a noun ending in ई. And in regard to such compounds of स्त्री, it should be observed, that the substitution of इय् (इयङ्) for the final is barred in the masculine gender by the substitution of the *guṇa* element (1st pl &c), and before ना (3d sing), औत् (4th sing) and the prefix न् (6th pl), and, in the neuter gender, by the same prefix, and by न् subjoined to the inflexive root before vowels, and, even in the feminine gender, by the substitution of the *guṇa* element, and by औत् (7th sing), and the prefix न्; because the rules for these operations are subsequent to that for the substitution of इय्. But, before the affixes distinguished by a mute ड, the analogy of नदी may be followed in the feminine gender, and consequently the substitution of इय् may take place. Ex. MASC 1st Sing अतिस्त्रिः 1st Du—स्त्रियौ 1st Pl—सयः 2d Sing—स्त्रिम् or—स्त्रियम् 2d Pl—स्त्रीन् or—स्त्रियः 3d Sing—स्त्रिण 4th Sing—स्त्रिये 5th 6th Sing.—स्त्रेः 7th Sing—स्त्री 6th Du—स्त्रियोः 6th Pl—स्त्रीणाम् 1st 2d Pl—स्त्रीः or स्त्रियः 3d Sing.—स्त्रिया 4th Sing.—स्त्रिये or—स्त्रये 5th 6th Sing.—स्त्रियाः or—स्त्रेः 7th Sing—स्त्रियाम् or—स्त्री (the other inflections conform with those of the masc.) NEUT. 1st 2d Sing—स्त्रि

CHAPTER VIII.

NOUNS IN ऋ &c.

I. NOUNS IN ऋ, लृ AND लृ.

When there is occasion to inflect roots ending in these letters (for a simple and common nouns occur so terminated), such of the rules of inflection, as are applicable to these finals, must be observed.*

Du—सिणी *P'*—सीणि 3d *Sing*—सिणि 4th *Sing*—सिणे or—सये. For the third and following cases it may be inflected like a masculine noun.

Nouns in ई and उ, invariably feminine, and consequently denominated नदी, retain that denomination in composition, even when they are not the principal terms of the compound.

Thus, in the masculine gender, बहुश्रेयसी a man, who has many auspicious qualities, follows the analogy of नदी in voc. sing and in 4th 5th 6th and 7th sing and 6th pl. *E*.

Sing. 1st बहुश्रेयसी *Ne*—सि 4th—स्यै 5th 6th—स्याः 7th—स्याम् 6th *Pl*—सीनाम्. The other inflections are regular. *Ex* 2d *Pl*—सीन् &c. (§ 1. 11.)

अतिलक्ष्मी surpassing Lakshmi 1st *Sing* अतिलक्ष्मीः (11), but, in the other inflections, conforming with the last example. कुमारी desirous of a daughter, or b having like.

young girl 2d *Sing*. कुमार्यन् 2d *Pl*—र्यः (§ 1. 7), for this, being deduced from a conjugated noun, is a verbal root. The other inflections conform with those of the former example.

1st *Sing*. कुमारी 4th *Sing*—र्यै &c.

* Thus कृ a crude verb signifying to throw, &c. *MALE*. 1st *Sing*. कीः 1st *Du* किरौ 2d *Pl* किरः &c. like गिरि (see Ch 10.), or else 1st *Sing*. कृः 1st *Du* क्रौ 2d *Pl* कृन् 3d *Du* कृवाम &c. For, when a term is merely cited, independently of its import, it may be used in its natural form, or be subject to the rules which properly regard it now verbs in ऋ substitute इ (इइ) for the final of such inflective root before all affixes.

So गमलृ (an ove (a crude verb distinguished by a mute लृ). 1st *Sing*. गमा 1st *Du*. गमलौ 2d *Pl* गमन् 3d *Du*. गम्वाम 5th *Sing*. गमलु &c. by the analogy of nouns in ऋ.

II. NOUNS IN ए.

से (compounded of स, for. सह with, and ई love, or ई prosperity).
 1st Sing. सेः Voc. से 1st Du. सयौ 2d Pl. सयः 3d Du. सेयाम् (5th
 6th Sing. सेः) 7th Pl. सेषु.

So स्मृते, and other masculines and feminines in ए,* when any such occur; for there are no simple and common nouns with this termination.

III. NOUNS IN ओ.

गो a bull or cow. Sing. 1st and Voc. गौः 2d गाम् 3d गवा 4th गवे
 5th 6th गोः 7th गवि Du. 1st 2d गावौ 3d 4th 5th गोभ्याम् 6th 7th
 गवोः Pl. 1st गावः 2d गाः 3d गोभिः 4th 5th गोव्यः 7th गोषु.

2. This word, similarly declined in both genders, serves as a paradigma for nouns in ओ; as द्यौ heaven.† But in the neuter, the short vowel is as usual substituted for the diphthong. Ea. प्रद्यु eminently celestial.

IV. NOUNS IN ऐ.

रै a thing. Sing. 1st राः 2d रायम् 3d राया 4th राये 5th 6th
 रायः 7th रायि Du. 1st 2d रायौ 3d 4th 5th राय्याम् 6th 7th रायोः
 Pl. 1st 2d रायः 3d राभिः 4th 5th राव्यः 6th रायाम् 7th राषु.

* They are inflected regularly, except 5th and 6th sing. in which they are analogous to nouns terminated by ओ.

† The masculines and feminines in ओ are anomalous in the 1st and 2d cases and in the 5th and 6th sing. ओ being substituted for the radical diphthong together with the vowel of the affix in the 2d pl. and in the 2d sing. and the *Priddhi* element being substituted for the diphthong before the o her affixes denominated सर्वनामस्थान; and the diphthong ओ being substituted for itself together with the vowel of the affix in 5th and 6th sing. (See Ch. 4.)

Thus noun, the only common one ending in रे, is irregular in both genders, for आ is substituted for the final of रे before consonants. But the diphthong is changed into आय before vowels regularly.

In the neuter, the short vowel is as usual substituted for the diphthong. Ex परि wealthy. 1st 2d Sing परि Du परिणी Pl परिणी. But आ is substituted for the final, even in the neuter gender, before consonants * Ex 3d 4th 5th Du. प्रराभ्याम् 3d Pl प्रराभिः 4th 5th प्रराभ्यः Yet the 6th pl is प्ररीणाम् (though some authors have here also substituted आ Ex प्रराणाम्).

V. NOUNS IN औ.

शुक्ल the moon Sing 1st शुक्लः 2d शुक्लम् 3d शुक्ल 4th शुक्ले 5th 6th शुक्लवः 7th शुक्लवि Du 1st 2d शुक्लौ 3d 4th 5th शुक्लौभ्याम् 6th 7th शुक्लौवः Pl 1st 2d शुक्लवः 3d शुक्लभिः 4th 5th शुक्लभ्यः 6th शुक्लवाम् 7th, शुक्लैषु.

So नौ a boat, and other masculines and feminines in औ † But, in the neuter gender, the short vowel is substituted for the diphthong, and the noun is consequently declined, as if the short vowel had been radical. Ex. अतिनु a thing disembarked

* This substitution of आ for the final of रे even in the neuter gender is founded on the maxim, that the identity of a term continues, though a portion of it be altered and upon the strength of this maxim, some authors admit, in the instance of diphthongs, the option of inflecting in the third and following cases a neuter noun like a masculine one, if the import be the same in both genders. But that is deemed erroneous by the best grammarians.

† This declension of masculines and feminines in औ is strictly regular. The terminations, exhibited in the table of affixes, are referred to the root, which remains unaltered before consonants; and changes the diphthong in औ to आ before vowels. But in 7th pl स is changed to ष (Ch 4-§ 114 14)

CHAPTER IX.

PRONOUNS AND NUMERALS ENDING IN
CONSONANTS.

SECTION I. PRONOUNS.

1 किम् who or which? MA^{sc} 1st Sing कः Du तौ Pl के &c
 FL^{sc} 1st Sing का Du के Pl काः &c NEUT 1st 2d Sing किम् Du के
 Pl कानि &c like pronouns in अ (Ch 5) for क is substituted for
 किम् before affixes (विभक्ति).

2 त्यद् that (which had been mentioned) MA^{sc} 1st Sing स्यः Du तौ
 Pl त्वे &c FEM 1st Sing स्या Du त्वे Pl त्वाः &c NEUT 1st 2d Sing
 त्यद् or त्यत् Du त्वे Pl त्वानि &c like pronouns in अ (Ch 5)

* Before affixes (विभक्ति), अ is substituted for the final of pronouns (त्यद्, &c);
 and this substituted अ being a *gana* comes following अ which the word *अ* is similar to the *अ* is substituted for both. The affixes of such pronouns are therefore analogous to
 the affixes of pronouns in अ. But in the numeral of numbers ending in *क* or *ख* is
 substituted for the affixes of 1st and 2d Sing without affixing the root *क* or *ख* therefore unaltered
 in 1st and 2d Sing except एनद्-न्त () both singular

In such of the pronouns have a medial or *द्वन्द्व* त्, त्स is substituted for it in
 1st Sing (*व* *अ* *व*) *अ* is changed to *ष* as usual of *र* ए (*व*) *व* or *वौ* is
 substituted for the final of अदस before सु (1st Sing) and this affix is ()

1. *म* is substituted for the final of इदम (*व* *र* *अ* *व*) *व* or *वौ* is
 substituted for the final of अदस before सु (1st Sing) and this affix is ()

In the ordinal numbers of the 1st and 2d Sings (*व* *र* *अ* *व*) *व* or *वौ* is

3 तद् that (which had been mentioned) MASC 1st Sing सः Du तौ
Pl ते &c FEM 1st Sing. सा Du ते Pl ताः &c NEUT 1st 2d Sing
तद् or तत् Du ते Pl तानि &c

4 यद् who or which (relative) MASC 1st Sing यः Du यौ Pl ये
&c FEM 1st Sing या Du ये Pl याः &c NEUT 1st 2d Sing यद् or
यत् Du ये Pl यानि &c

5 एतद् this (very near) MASC 1st Sing एषः Du एतौ Pl एते
&c FEM 1st Sing एषा Du एते Pl एताः &c NEUT 1st 2d Sing
एतद् or एतत् Du एते Pl एतानि &c

6 इदम् thus (indefinitely) MASC Sing 1st अयम् 2d इमम् Du
1st 2d इमौ Pl 1st इमे 2d इमान् FEM Sing 1st इयम् 2d इयाम्
Du 1st 2d इमे Pl 1st 2d इमाः NEUT 1st 2d Sing इदम् Du इमे

तुत for the medial द् of इदम्; and in the 3d and following casts अन् is substituted for
इद् before vowels, and a blank when consonants follow. Consequently the inflexive root is अ
before consonants, and अन् before vowels in 3d &c casts, but इम in 1st and 2d except
1st sing (vi)

The pronouns इदम् and अदस do not admit the substitution of ऐस for भिस (un-
less they have taken the affix अकच् see x).

उ is substituted for the short vowel, and उ for the long vowel or diphthong, after the medial
द् of अदस, when this pronoun has not preserved its final स (see vi neut 1st and 2d sing)
and म् is substituted for that द्; but ई for ए after the same द् in the plural number. In
3d sing ना is employed, though in other instances the inflexive root अमु is not analogous
to roundly named वि. Yet षू is substituted for स (4th sing &c) as usual after उ &c
and on the contrary यू (6th 7th du &c) is retained, though उ be substituted for अ. In
short the word is first inflected through most cases, as if it were terminated by अ; and उ &c
are then substituted for the vowels अ &c. and म् for द्.

Pl. इमानि. MASC. and NEUT. Sing. 3d अनेन 4th अस्मै 5th अस्मात्
 6th अस्य 7th अस्मिन् FEM. Sing. 3d अनया 4th अस्यै 5th 6th अस्याः
 7th अस्याम्. MASC. FEM. and NEUT. Du. 3d 4th 5th आभ्याम् 6th 7th
 अनयोः MASC. and NEUT. Pl. 3d एभिः 4th 5th एभ्यः 6th एभ्याम् 7th
 एषु FEM. Pl. 3d आभिः 4th 5th आभ्यः 6th आसाम् 7th आसु.

7. अदस् that (mediate). MASC. Sing. 1st असौ 2d अमुम् 3d
 अमुना 4th अमुष्मै 5th अमुष्मात् 6th अमुष्य 7th अमुष्मिन्
 Du. 1st 2d अम् 3d 4th 5th अमूभ्याम् 6th 7th अमूयोः Pl. 1st अमी
 2d अमून् 3d अमीभिः 4th 5th अमीभ्यः 6th अमीषाम् 7th अमीषु
 FEM. Sing. 1st असौ 2d अमूम् 3d अमुया 4th अमुष्यै 5th 6th अमुष्याः
 7th अमुष्याम् (Dual as in the masculine.) Pl. 1st 2d अम् 3d अमूभिः
 4th 5th अमूभ्यः 6th अमूषाम् 7th अमूषु. NEUT. 1st 2d Sing. अदः
 [स] Du. अम् Pl. अमूनि. The rest as in the masculine.

8. इदम् and एतद्, when repeated, in a second preceptive sentence, vary in certain inflections, by substituting एन for the root.*
 MASC. 2d Sing. एनं Du. एनौ Pl. एनान् FEM. 2d Sing. एनाम् Du.
 एने Pl. एनाः NEUT. 2d Sing. एनत् or एनद् Du. एने Pl. एनानि
 M. & N. 3d Sing. एनेन F. 3d Sing. एनया M. F. & N. 6th 7th Du.
 एनयोः.

9. These pronouns (यद् &c.) have no voc. case; except तद् which admits it.

* अनेन व्याकरणमक्षीत एनं हृदोऽध्यापय the grammar has been studied by
 this person, teach him profdly. अनयोः पवित्रं कुलं एनयोः प्रभूतं स्व the family of
 these two persons is decent, and their wealth vast.

10 Pronouns and indeclinables, admit the interposition of the affix **अकच्** (अक्) before their last vowel, to denote contempt or dubious relation.

11 Pronouns are not treated as such, when they are proper names or secondary terms in composition. Ex **तद्** a proper name (1st Sing^r **त्यत्** or **तद्** Du **तदौ** Pl **तदः**): **अतितत्** exceeding that (1st Sing^r — **तत्** or — **तद्** Du — **तदौ** Pl — **तदः**).

12 From these pronouns (**तद्** &c) with the verb **दृश्**, derivatives are formed, with the import of, uⁿderlook by the affixes **कञ्** and **क्तिन्**; and with the affix **दत्तु** in the sense of measure. In all these derivatives **आ** is substituted for the final of the pronoun. Ex **तादृशः** such (see nouns in अ Ch 5), or **तादृक्** or **तादृग्** (see nouns in श Ch 11 § III); **तावान्** so much (see nouns in न् Ch 12 § 1).

13 For the personal pronoun **अवन्तु**, which varies with the gender, see nouns in न् (Ch 12 § 1 4)

* But **कं** is neverth^lis substituted for **किम्** together with this affix, when an affix (**विभक्ति**) follows. Ex **को** who^s (spoken contemptuously or dubiously).

In the pronoun **इदम्**, the substitution of **अन्**, and of a blank for **उद्** in 3d and following cases, does not take place before **अकच्**; but **अश्** (**अ**) is substituted for this pronoun together with that affix in 3d and following case, when the word is repeated (1) Ex **MA** 1st Sing^r **अयकम्** Du **इमकौ** Pl **इमके** 3d Sing^r **इमकेन** Du **इमकाभ्याम्** Pl **इमकैः** (but, if repeated, **एनेन**, **आभ्याम्**, **एभिः**).

* When **अदस** has taken the affix **अकच्**, no other exception of the substituter **औ** (1st Sing^r) must be affirmed, and **उ** will be substituted for the vowel following **स**; but not so if **औ** be substituted for the final. This note being expressly directed by the order to vowel here cited is deduced from the maxim that, where two or more operations are ordered by the same precept, all must take place, or all be omitted. Therefore, if the exception of **औ** in case of **अदस**, the substitution of **उ** must also be regarded. Ex **MA** 1st Sing^r **असदौ** **असुकः** Du **अमुकौ** Pl **अमुके**.

14. The personal pronouns, युष्मद् thou, and अस्मद् I, have no variation of gender.

15. युष्मद् thou. *Sing.* 1st त्वम् 2d त्वाम् 3d त्वया 4th तुभ्यम्
5th त्वत् 6th तव 7th त्वयि *Du.* 1st 2d युवाम् 3d 4th 5th युवाभ्याम्
6th 7th युवयोः *Pl.* 1st यूयम् 2d युष्मान् 3d युष्माभिः 4th युष्मभ्यम्
5th युष्मत् 6th युष्माकम् 7th युष्मासु.

16. अस्मद् I. *Sing.* 1st अहम् 2d माम् 3d मया 4th मत्स्यम् 5th
मत् 6th मम 7th मयि *Du.* 1st 2d आवाम् 3d 4th 5th आवाभ्याम्
6th 7th आवयोः *Pl.* 1st वयम् 2d अस्मान् 3d अस्माभिः 4th अस्मभ्यम्
5th अस्मत् 6th अस्माकम् 7th अस्मासु.*

* For the radical letters of these words, as far as म inclusive, † युव and आव are substituted respectively, before the affixes of the dual number, and त्व and म before those of the singular, but त्व and अह before सु (1st sing.), तुभ्य and मत्स्य before डे (4th sing.), and तव and मम before डस् (6th sing.) Those radical letters are retained in the plural, except 1st pl. for यूय and वय are substituted for them before जस्.

आ is substituted for the final (अद्) of both those pronouns before any unaltered affix beginning with a consonant, and before the affixes of the 2d case, and before the dual of the 1st. But यू shall be substituted before an unaltered affix beginning with a vowel, and a blank before such affixes as do not authorize the substitution of आ, or of यू, for the final.

अश् (अ) is substituted for डस् (6th sing.) in inflecting those pronouns, अस्म for डे (4th sing.) and for the affixes of the 1st and 2d cases, but अन् for शस् (2d pl.) so भ्यम् for श्यस् (4th pl.), but अन् for the final in the 5th (pl.), and also for the 5th sing. and lastly आकम् for साम् (6th pl.)

In some of these inflections the vowel अ remains short (1st sing. and pl. 5th 6th sing.), notwithstanding the coalition of two such vowels (Ch. 4 § iv 1. and 4.).

† Du. not including the affix अवच्, which may be inserted as in other pronouns. *Ex.* आवकाम् you two (contemptuously), or dubiously. युवकाम् we two.

17. These pronouns are occasionally inflected otherwise, * in the 2d 4th and 6th cases *Sing* 2d त्वा 4th 6th ते *Du* 2d 4th 6th वाम् *Pl* 2d 4th 6th वः (स्). *Sing.* 2d मा 4th 6th मे *Du.* 2d 4th 6th नौ *Pl* 2d 4th 6th नः [स्].

In composition, these pronouns are inflected as in the paradigm, when they are principal terms of the compound *Ex* परमयूयं you supreme ones.

But, when they are secondary terms, the inflections are intricate. For, if, from these pronouns, being singular or dual, (and subordinate,) a compound term be deduced, the substitution of त्व and म, or युव and आव, takes place, even when the compound term is employed in a different number. If, from the same pronouns, being plural, such a compound term be deduced, neither युव and आव, nor त्व and म, are substituted, when the compound is singular or dual. But in all these compounds the substitution of त्व and अह (1st sing.), of यूय and वय (1st pl.), of तुव्य and मत्स्य (4th sing.), of तव and मम (6th sing.), takes effect as usual.

Thus अतित्वम् is 1st sing. of the compound term, whether it signify surpassing thee, or surpassing you (two or more), but अतित्वाम् is 1st du. of the compound, signifying surpassing thee, and अनियुष्माम् 1st du. signifying surpassing you (many), but अतियुष्माम् the 2d sing. of such a compound term signifying surpassing you two.

* In place of the regularly inflected pronouns following an inflected word within the same sentence, and standing in the 2d 4th and 6th cases, वाम् and नौ are substituted respectively in the dual number, वस् and नस् in the plural, and ते and मे in the singular but त्वा and मा in the 2d sing.

These substitutes are not used at the beginning of a sentence or of a verse, nor (in composition) instead of the uninflected root *Ex* त्वापातु may he cherish thee! इत्यस्मात्पुत्रो ब्रवीति so I vs my son.

A preceding noun in the vocative case does not authorize the use of these substitutes, unless an epithet, agreeing with it, intervene.

They must be employed when the pronoun is repeated in a second preceptive sentence, otherwise even the authorized use of them is optional and it is likewise optional, even when the pronoun is repeated, if it stood in the nominative case in the preceding sentence.

They must not be employed, when the pronouns are contiguous to the particles च, वा, ह, अह, or एव, being immediately connected in sense with these particles nor when they are contiguous to verbs signifying to see (but employed in the latter case when they be preceded by or immediately connected with the verb).

SECTION II.

NUMERALS ENDING IN CONSONANTS.

1. चतुर four. MASC. 1st चत्वारः 2d चतुरः NEUT. 1st 2d चत्वारि M. & N. 3d चतुर्भिः 4th 5th चतुर्थ्यः 6th चतुर्णाम् 7th चतुर्षु
FEM. 1st 2d चतस्रः 3d चतसृभिः 4th 5th चतसृभ्यः 6th चतसृणाम् 7th चतसृषु.*

2. पञ्चन five. M. F. N. 1st 2d पञ्च 3d पञ्चभिः 4th 5th पञ्चस्यः
6th पञ्चानाम् 7th पञ्चसु.

3. षट् six. M. F. N. 1st 2d षट् or षट् 3d षड्भिः 4th 5th षड्यः
6th षट्णाम् 7th षट्सु or षट्सु.

4. सप्तन seven. M. F. N. 1st 2d सप्त 3d सप्तभिः 4th 5th सप्तभ्यः
6th सप्तानाम् 7th सप्तसु.

* आम् (आ) is infixed after the last vowel of चतुर when an affix denominated *farvarāneṣi'bāna* (1st pl.) is subjoined, and न् (नुट्) is prefixed to आम् (6th pl) after चतुर, and after numerals called षट् (ix.). In the feminine gender चतसृ is substituted for चतुर and inflected like तिसृ (see Ch. 6. §. vi. 2.).

आ may be substituted for the final of अष्टन् before affixes beginning with consonants; or its final may be expunged like that of the other numerals and of all nouns ending in न्; and a blank (लुक्) is substituted for जस and शस (1st and 2d pl.) after numerals denominated षट् (ix.), but औश् (औ) for the same after अष्टा (substituted for अष्टन्).

The change of the final in the inflections of षट् is analogous to that of other nouns ending in सृ; except 6th pl. which is irregular.

5. अष्टन् eight. M. F. N. 1st 2d अष्टौ, or अष्ट 3d अष्टाभिः or अष्टभिः 4th 5th अष्टाभ्यः or अष्टभ्यः 6th अष्टानाम् 7th अष्टासु or अष्टसु.

6. नवन् nine. M. F. N. 1st 2d नव 3d नवभिः 4th 5th नवभ्यः 6th नवानाम् 7th नवसु.

7. दशन् ten M. F. N. 1st 2d दश 3d दशभिः 4th 5th दशभ्यः 6th दशानाम् 7th दशसु.

8. So एकादशन् eleven, द्वादशन् twelve, त्रयोदशन् thirteen,

In composition, when these numerals are the principal terms of the compound, they are inflected as above but when they are secondary, न् is not prefixed to आम् (6th pl) In such compounds of चतुर्, आ is inserted after the last vowel, as abovementioned, before affixes named *सर्वसंज्ञा*, but अ is so inserted in the vocative. Ex 1st Sing प्रियचत्वारः [इ] fond of four persons Voc Sing प्रियचत्वारः [इ] 1st Du प्रियचत्वारौ &c With the other affixes, this compound term will be inflected like a common noun in इ. A similar compound ending in षष्ट् will be inflected like a common noun in षु; and one, of which the last member is पञ्चन्, सप्तन् &c is inflected according to the rules relative to nouns in न्. But a similar compound term, of which the last member is अष्टन्, admits the optional substitution of आ

for the final before consonants (or before all the affixes according to some grammarians) it is therefore inflected like nouns in न्; or optionally, before consonants (or even before vowels), like a primitive in आ (or even like the original numeral) But the radical न् does not become cerebral (though some authors have thought otherwise) when conjoined with the preceding ट्.

Ex प्रियाष्टन् fond of eight 1st Sing प्रियाष्टा, -ष्टाः. 1st 2d Du -ष्टानौ, -ष्टौ. 1st Pl -ष्टानः, -ष्टाः, -ष्टौ. 2d Sing -ष्टानम्, -ष्टाम्. 2d Pl -ष्टः (-ष्टौ), -ष्टान्, -ष्टाः, -ष्टौ. 3d Sing -ष्टा (-ष्टौ), -ष्टा. 3d Du -ष्टाभ्याम्, -ष्टभ्याम्. 3d Pl -ष्टभिः, -ष्टाभिः. 4th Sing -ष्टे (-ष्टे), -ष्टे (-ष्टे). 7th Sing -ष्टनि -ष्टि (-ष्टि), -ष्टे (-ष्टि).

चतुर्दशन् fourteen, पञ्चदशन् fifteen, षोडशन् sixteen, सप्तदशन् seventeen, अष्टादशन् eighteen.*

9. The foregoing numerals are invariably plural; and those, which end in न् and ष्, are denominated षट्, and do not vary in the different genders.

CHAPTER X.

NOUNS ENDING IN SEMIVOWELS AND NASALS.

SECTION I.

NOUNS IN य्, इ, व्, AND ल्.

1. Nouns in य् and ल् do not commonly occur; but are inflected regularly, when they do. *Ex.* कमल् one, who names the goddess LACSHMI or the lotos. MASC. 1st *Sing* कमल् 1st *Du.* कमलौ 2d *Pl.* कमलः 3d *Du.* कमल्याम् 7th *Pl.* कमल्युः†

* The rest of the numerals end in न्, in अ, or in इ. एक one and द्वि two are pronouns, त्रि three, and other numerals in इ, have been already noticed (see Ch. 6 § vi); and so have शत a hundred, सहस्र a thousand, &c. (see Ch. 5. §. iii). त्रिंशत् thirty, चत्वारिंशत् forty, and पञ्चाशत् fifty, are declined like nouns in न् (Ch. 12. § v); but are restricted to the singular number

† ष् is substituted for the स of सु (7th pl.) after semivowels. In the neuter gender, ई is the termination of 1st and 2d du, and इ of 1st and 2d pl. (Ch. 4.).

SECTION II.

NOUNS IN जू, म्, इ, ए, AND न्.

1. सुगण् one, who counts well. MASC. 1st Sing. सुगण् 1st Du. सुगणौ 3d Du. सुगण्याम् 7th Pl. सुगणसु or सुगण्टसु.

So the synonymous word सुगाण्, and any other ending in ए. *

2. Nouns in इ and जू do not occur. If occasion should arise for inflecting these terminations, the declension will be regular.

3. प्रशाम् mild. MASC. 1st Sing. प्रशान् 1st Du. प्रशामौ 2d Pl. प्रशामः 3d Du. प्रशाम्याम् 7th Pl. प्रशांसु or प्रशात्सु.

So any other noun in म् being a verbal root. †

4. राजन् a king. MASC. 1st Sing. राजा Voc. Sing. राजन् 1st Du. राजानौ 2d Pl. राज्ञः 7th Sing. राज्ञि or राजनि 3d Du. राज्याम् 7th Pl. राजसु.

5. व्योमन् the sky. NEUT. 1st and 2d Sing. व्योम् Voc. Sing. व्योमन् or व्योम 1st 2d Du. व्योमनी or व्योमनी Pl. व्योमानि.

* Here the inflections are strictly regular: but इ may be subjoined to ए final of a word (पद), before a sibilant (7th Pl.).

† न् is substituted for म् being the final of a verbal root, when such root is denominated पद; and this न् is as it were null, so far as respects the substitution of a blank for it (3d Du. &c), and is converted into रु. Ex. प्रशान्तनोति (Ch. 2 § 14. 7.).

6. So other nouns ending in न्;* but प्रतिदिन one, who sports, &c. being derived from a verb ending in व्, lengthens the इक् vowel, when न् follows that femivowel, as all verbs in व् and इ do when a consonant follows. Ex: 2d Pl. प्रतिदीवः.

7. The irregulars यूष (Ch. 5. §. i.) उदक and आस्य (Ch. 5. §. iii.) असृज् (Ch. 12. §. i. 7.) and दोष (Ch. 11. §. iv. 5.) are optionally inflected in 2d pl. and 3d and following cases like nouns in न् (iv. and v.) Ex. 2d Pl. यूषान् or यूषाः; उदकानि or उदानि; 3d उदकेन or उद्वा; असृजा or असा.

8. यज्वन् one who sacrifices, ब्रह्मन् the creator, and other terms in which व्, or म्, is the last element of a conjunct, do not permit the expunging of the अ् of अन्, after such conjuncts. Ex. 2d Pl. यज्वन्तः ब्रह्मणः.

9. दण्डिन् one, who bears a staff. MASC. 1st Sing. दण्डी Voc. दण्डिन्

* The penultimate vowel of a 'noun' ending in न् becomes long before the affixes denominating सर्वनामस्थान (except the voc. sing.): सु (1st sing.) is as usual expunged after the consonant. But a blank is substituted for न् when this is the final of a word (पद) which is a crude noun (again excepting the voc. sing.).

Before the others a blank, which begins with vowels, the root is as usual denominating म्, not पद; and न् therefore is not expunged. But a blank is substituted for अ in the syllable अन् being a portion of the inflected root, not followed by an affix (सु &c.) beginning with a vowel, excepting such as are denominating सर्वनामस्थान. But this is optional before डि (7th sing.) and ई (1st and 2d du.). The substitution of अ् for न् after the palatine (Ch. 3. §. iii.) takes place, though the last letter seems in consequence of carrying a vowel. The blank above mentioned is as it were null, so far as regards the operation of affixes of declension (सुप्), and of denominations (संज्ञा), and of the augment (तुह्), and in sight of a क्त affix; but not so in regard to other operations. Hence the substitution of this blank (for a final न्) does not alter the last sing. of दण्डिन् to दण्डि by prolonging the vowel in the dual before carrying the substitution of the blank in the plural; nor prevent the coalescence of vowels, if the root

1st Du. दण्डिनौ 2d Pl. दण्डिनः 3d Du. दण्डिभ्याम् 7th Pl. दण्डिषु
NEUT. 1st 2d Sing. दण्डि Du. दण्डिनी Pl. दण्डीनि. &c.

So other nouns terminated by the syllable **इन्** (as **यशस्विन्** glorious; **वाग्मिन्** loquacious); and the terms **हन्** to kill, and **पूषन्** and **अर्यमन्** the sun.*

10. **मवन्** a title of **INDRA**, is irregular; for it may substitute **तृ(त्)** for the final; and be consequently inflected like a noun in **त्** (see Ch. 12. §. v.). But, when it retains its final **न्**, it is regular (iv.) in the first five inflections, and irregular in the rest before vowels; for this word, and **श्वन्** a dog, and **युवन्** young, when they end in **अन्** and are denominated **भे**; change the semivowel to the vowel; if an affix, not being a **तद्धित** one, follow.†

11. **अर्वन्** (1. a horse, 2. any thing low,) is irregular, when not preceded by the privative particle; for it substitutes **तृ(त्)** for the final except the 1st sing. and consequently conforms, in the other inflections, with nouns in **त्**. But **अनर्वन्** is inflected like **यज्वन्** (viii.).

12. **पथिन्** a road, **मथिन्** a churning staff, and **अमुक्षन्** a title of **INDRA**, the thunderer, are irregular; for they substitute **आ** for the

* These do not prolong the vowel, unless in 1st and 2d pl. of the neuter, and in 1st sing. of the Masc. (excepting always the voc. sing). *Ex.* **वृत्रहन्** a title of **INDRA** who slew **VRITRA**; 1st Du. —हणौ 2d Pl. —वः (for the guttural **व्** is substituted for **ह** in the term **हन्**, when **न्** immediately follows).

† The subsequent vowel merges as usual in the substitute for the semivowel, and this coalesces with the preceding vowel, forming a *guise* diphthong in one instance, and a long vowel in the other. *Ex.* 1st Sing. **मवन्** or —वा Voc. —वन् 1st Du. **मवन्तौ** or —वानौ 2d Pl. **मवतः** or **मवोनः** 3d Du. **मवद्भ्याम्** or —वभ्याम् 7th Pl. **मवन्तु** or —वसु. So **युवन्** 1st Sing. **युवा** 1st Du. **युवानौ** 2d Pl. **यूनः** 3d Du. **युवद्भ्याम्** 7th Pl. **युवन्तु**. And **श्वन्** a dog. 1st Sing. **श्वा** 1st Du. **श्वानौ** 2d Pl. **श्वनः** 3d Du. **श्वद्भ्याम्** 7th Pl. **श्वन्तु**.

final in 1st sing. (except the reuter gender), and the two first of them substitute अ for इ, and न् for य, before the affixes denominated सर्वनामस्थान; and all three substitute a blank for the last vowel and subsequent consonant before the rest of the affixes beginning with vowels (including 1st and 2d dual in the neuter gender), and before the feminine termination. But in the neuter gender the 1st and 2d sing. are regular, because the affix is rejected leaving the inflective root unaffected. Ex. MASC 1st Sing पन्थाः Voc Sing पथिन् 1st Du पन्थानौ 2d Pl पथः 3d Du पथिभ्याम् 7th Pl पथिषु. FEM सुपथी (an epithet of a city that has good roads) inflected like other nouns in ई. NEUT. सुपथिन् (epithet of a forest intersected by good roads) 1st 2d Sing सुपथि Voc Sing —थि or —थिन् 1st 2d Du —थौ 1st 2d Pl —थानि. So MASC 1st Sing अभुक्ताः Voc Sing —क्षन् 1st Du —क्षाणौ 2d Pl —क्षः 3d Du —क्षभ्याम् 7th Pl —क्षसु. FEM अनृभुक्षी (epithet of an army destitute of a General) inflected like other nouns in ई.

13. ब्रह्मन् the Supreme Being NEUT 1st 2d Sing ब्रह्म Voc ब्रह्म or ब्रह्मन् 1st 2d Du ब्रह्माणि 1st 2d Pl ब्रह्माणि. For in the reuter gender, the vocative singular optionally rejects the final न्, and अ is not expunged in the syllable अन्, after such a conjunct (viii)

14. अहन् a day is irregular, for र (convertible into उ) is substituted for its final, when it is denominated षट् (that is before affixes beginning with consonants) and इ, when no affix follows. Ex. NEUT. 1st 2d Sing (and 1st Sing) अरः [र] 1st 2d Du अही or अहनी 1st 2d Pl अहानि 3d Sing अह्ना Du अहोभ्याम् 7th Sing अहि or अहनि 7th Pl अहसु or अहंसु.*

* In the vocative compound of अहन् with the suffix वि 2d साय, in which the inflective root is not used, अहन् may be substituted for अहन्.

15. No common nouns in न् with any other penultimate, but अ and इ, occur. Should there be occasion to inflect any such, the rules peculiar to these penultimates must be neglected.

C H A P T E R XI.

NOUNS ENDING IN ASPIRATED CONSONANTS.

SECTION I.

NOUNS IN इ, ऊ, भू, च, छ AND ध्.

N. B. The neuter gender interpolates नुम् in 1st 2d pl. of nouns ending in any consonant but a nasal and semivowel.

1. लिङ् one, who licks. Masc. 1st Sing. लिङ् or लिङ् 1st Du. लिङ्गौ 2d Pl. लिङ् 3d Du. लिङ्गाम् 7th Pl. लिङ्सु or लिङ्सु. Masculines and feminines in इ are thus inflected regularly * The following are irregular.

before ङि (7th sing.) Ex. द्यह् produced in two days. Masc 1st Sing द्यह् 7th Sing. द्यह्ने, द्यहनि, or द्यह्नि.

In other compounds of this word, as दीर्घाहन् an epithet of the season in which the days are long, the five first inflections are regular in the masculine gender. 1st Sing दीर्घाहा 1st Du -हानौ (But the 1st sing is irregular.—हः[इ].) 2d Pl -हः 3d Du -होयाम् 7th Pl -हंसु or -हसु.

* इ is substituted for ह् at the end of a word (पद) and before (अङ्) any consonant but a nasal or semivowel (Ch. 4 § v. 3) The soft unaspirated consonant is by a general rule (Ch. 3 § 11. 3) substituted at the end of the word, and before a consonant (3d du. &c.), and the

2. दुह् one, who milks 1st Sing धुक or धुगू 1st Du. दुहौ 2d Pl दुहः 3d Du धुग्ध्याम् 7th Pl धुक्कु.*

3. दुह् one, who hates 1st Sing धुक, धुगू, धुट् or धुट् 1st Du. दुहौ 2d Pl दुहः 3d Du धुग्ध्याम् or धुङ्ग्राम 7th Pl धुक्कु, धुट्सु or धुट्सु. So मुह् one, who errs (Ex 1st Sing मुक्, मुगू, मुट् or मुड्). सुह् one, who spues (Ex 3d Du सुग्ध्याम् or सुङ्ग्राम). मिह् one, who loves (Ex 7th Pl मिक्कु, मिट्सु or मिट्सु).†

4. विश्ववाह् upholder of the universe 1st Sing विश्ववाट्,—इ 1st Du विश्ववाहौ 2d Pl विश्ववाहः 3d Du विश्ववाङ्ग्राम.‡

h rd unaspirated consonant may be substituted, when d yun lion of letters follows (1st sing) a d b fore a f h i a t (7th pl) धू (tra sfo mable into द् and ultimately into न्) may be prefixed o स (7th pl) after इ (Ch 3 § 11 4 *) and this is converted into द् before the ha d consonant (7th pl)

But वू (instead of द्) is substituted fo ह् b ng the final of a vowel which in its el m rary form las द् for its initial (s) The substitution of unaspirated consonants (1st sing 3d du 7th pl) takes place as before by general rules

वू or द् may be substituted in the abovementioned circumstances for ह् final of the verbs दुह् to with to kill मुह् to be incapable of determining thought, धाह् to spue, and मिह् to bear affection (s)

* The unaspirated initial is here permuted when the root is denominated पद् (Ch 4 § 11 3 *) So दुध् in all forms 1st Sing धुक् or मुक् 1st Du. दुधौ 2d Pl दुधः 3d Du धुग्ध्याम् 7th Pl धुक्कु.

† उष्णिह्, a derivative of शिह्, formed by a special rule, with the affix चिन्, requires the exc of v b f h i u o i of the initial element (वू) Ex उष्णिह् a particu r se c of m r Pass 1st Sing उष्णिक्.—गू 3d Du उष्णिग्याम् 7th Pl उष्णिक्कु.

‡ उक् (उ) is substituted for the f r vowel of वाह् (Ex 1st Sing वट् to e b ar), and this is denominated म् (द्वि) Pl f b e q some l m e r e, as in 1st Sing वट् to e b ar. The वृद्धि of the initial is f r e d o e e a s a s b u o f e b e r e s, 7th Pl उक्कु.

5 अनडुह an ox 1st Sing अनडुहान Voc Sing—डुह 1st Du—
डुहौ 2d Pl—डुहः 3d Du—डुह्याम् 7th Pl—डुहसु.*

6 तुरासाह a title of INDRA 1st Sing तुरासाह, —षाह 1st Du—
साहौ 2d Pl साहः 3d Du—षाह्याम् 7th Pl—षाहसु, —षाहसु.†

7 उपानह a shoe FEM 1st Sing उपानत्, —नद् 1st Du—नहौ
2d Pl—नहः 3d Du—नह्याम् 7th Pl—नहसु.‡

8 Should any nouns in ह्, घ्, and झ् occur,|| their inflection with the affixes, of which the initials are consonants, have been sufficiently indicated (u iii and vii) the radicals will remain before the affixes of which the initials are vowels By the same analogy nouns in भू or कू may be inflected, when necessary Ex ककुभू region, space. FEM 1st Sing ककुप्, —च् 1st Du—भौ 3d Du—क्याम् 7th Pl—प्सु.

* आम् (आ) is inflected after the last vowel of अनडुह (Ch 4 § vi. 7 *), followed by the affixes called सर्वनामस्थान; but अम् (अ) is so inflected in the voc. sing. The preceding vowel is of course connected with the following, न् is inflected after आ (or आ) become the last vowel of अनडुह, when सु (1st sing) follows द् is substituted for the final of this noun (and of certain nouns in स), at the end of the word (3d du and 7th pl)

In the neuter gender आ must be inflected in 1st and 2d pl. but not in the other numbers of those affixes Ex सनडुह post sing good oxen 1st and 2d Sing सनडुत्, —डुद् Du—डुहौ
Pl—डुहौ 3d Sing—डुहा 3d Du—डुह्याम्.

† The cerebral घ् is substituted for स of षह् to bear, when this becomes साह (1st sing 2d du 7th pl), being deduced from साह a derivative of that verb

‡ झ् (in 2d of ह्) is substituted for ह् final of नह् (deduced from शाह to bind). The substitution of the unaspirated consonants takes place as before

§ See the irregular noun दुध् in a preceding note (2 *)

SECTION II.

NOUNS ENDING IN ख्, फ्, छ्, ठ् AND घ्.

1 अग्निमघ् one, who obtains fire by attrition 1st Sing अग्निमत,
—मद् 1st Du —मघौ 3d Du —मद्भ्याम् 7th Pl —मत्सु. The inflections
are here regular, with the usual substitution of the unaspirated conso-
nants in their proper places

2 Should any nouns in ख्, ठ् or फ् occur, they will be inflec-
ted by this analogy.

3 A noun in क् generally substitutes श् throughout its inflections
but, in some instances, ष् before a कल् consonant, or at the end of the
inflected word, for श् is substituted for क् together with the augment
तुक् of the preceding vowel, if an affix beginning with a nasal follow,
or if the affix कि, or an affix beginning with a कल् consonant and con-
taining a mute क् or छ्, be subjoined. But in other instances ष् is
substituted for क् at the end of a word, or before a कल् consonant Ex
शब्दप्राक् one, who inquires concerning a word 1st Sing शब्दप्राट्,—
प्राट् 1st Du —प्राकौ (according to one etymology), —पाशौ (according
to another derivation) 3d Du —प्राङ्भ्याम्.

SECTION III.

NOUNS ENDING IN श्.

1 विश् one who enters. 1st Sing विट्,—ट् 1st Du विशौ 2d Pl
विशः (वृत् गृहविश् entering the house) 1st 2d Sing —विट्,—विट्
D —विशी Pl —विशि) 3d Du विद्भ्याम् 7th Pl निट्सु or विट्सु.

2. दिश् space. FEM. 1st Sing. दिक्, -ग् 1st Du दिशौ 2d Pl दिशः
3d Du. दिभ्याम् 7th Pl दिव्यु.*

3 The substitution of the guttural element is optional in the instance of नश् one, who perishes. Ex 1st Sing. नक्, -ग्, -ट्, -ङ् 3d Du. नभ्याम् or नङ्ग्राम्.

4 दृश् fight (FEM), and तादृश् such, and similar derivatives from दृश् to see, subjoined to pronouns (Ch 9 § 12), are inflected like दिश्.†

5. निश्, substituted for निशा in 2d pl &c (Ch 5 § 11), is inflected like विश्; but, if the rule for the substitution of ष् be limited to verbs, the palatine element must be substituted for the final Ex 3d Du निभ्याम् 7th Pl निच्यु.

SECTION IV.

N O U N S I N ष्.

1. विष् splendour FEM 1st Sing विट्, -ट् 1st Du विषौ 2d Pl

* For terms, (or, according to some interpretations, verbs only) ending in श्, substitute ष् for the final at the end of a word, and before (ऊल्) any consonant but a nasal or semivowel. But nouns terminated by the affix क्तिन् substitute the guttural letter at the end of a word. Thus स्पृश्, and such of its compounds as admit this affix are inflected like दिश्.

† It may be here remarked, as an example of the intricacy of grammar, that, according to some grammarians, the substitution of the guttural element is an exception to the substitution of ष्; and ख्, being therefore substituted as the guttural element most congenial to श्, should remain when the hard unaspirated consonant is not substituted for the substitution of the guttural should be as it were null, in this instance, so far as respects the consequent substitution of the unaspirated soft consonant. But the objection may be obviated on the authority of usage, as exhibited in the grammar itself, whence it may be inferred, that such substitution is not as it were null in this instance.

विषः (NEUT. वज्रविष् very splendid 1st 2d Sing—विट्,—विट् Du
—विषी Pl—विषि) 3d Du विज्ञाम 7th Pl विट्सु or विट्सु.

So रत्नमुष् (MASC) a stealer of gems, and other nouns in ष्; for the unspirated soft consonant is as usual substituted, at the end of the word, for the कल् consonant

2 But nouns in ष्, derived through the affix क्तिन्, substitute the guttural as usual. Ex दधृष् an irregular derivative from जिहृषा (to be presumptuous) with the affix क्तिन्. 1st Sing. दधृक्,—गू; 1st Du—षौ 3d Du—ग्याम् 7th Pl—द्वा.

3 Nouns ending in ष्, deduced from स (their original termination, but for which ष् has been substituted), are subject to the rule for substituting रु for स; since the substitution of ष् is, in this respect, as it were null. Ex आशिष् blessing FEM, 1st Sing. आशीः 1st Du आशिषौ 3d Du. आशीर्याम्. So पिपठिष् desirous of reading 1st Sing—ठीः* 7th Pl—ठीष्ण,—ठीःषु.†

* NEUT 1st 2d Pl पिपठिषि; for the blank, substituted for the final vowel of the root, prevents this being treated as a word ending in a consonant, so far as respects the interpolation of न् (see Ch 12 § iii 3)

† For those, being verbal roots, which, by means of the substitution of रु, end in रु, the penultimate इक् vowel becomes long in 1st Sing 3d &c Du and 7th pl (Ch 10 § i 1 †) And the cerebral letter is substituted for स (7th pl) after any vowel excepting अ (and आ), though a sibilant, or विसर्ग, intervene (Ch 4 §. i 14.) The substitution of विसर्ग is here optional before the sibilant (Ch 3 § iv 5) and, when it does not take place, ष् is substituted for स before ष्, which is substituted, as before, after the (इष्) vowel, though the sibilant intervene.

4. धनुष् a bow. NEUT 1st 2d Sing धनुः [ष्] Du. धनुषी Pl धनुषि 3d Sing धनुषा 3d Du धनुष्याम् 7th Pl धनुष्यु or धनुषु. So चक्षुष् the eye, हविष् an oblation, and other neuter nouns in ष् substituted for सः.⁷

5 दोष् the arm (neut. and sometimes masc.) is irregular, not only because the original termination is सः; but because, by special rule, it optionally substitutes दोषन् in 2d pl and 3d &c cases. Ex 1st Sing दोः 1st Du MASC दोषो NEUT दोषी 3d Sing दोषा or दोषाणा &c. But दोषन् may be considered as an original term, and inflected through all the cases. Ex 1st Du दोषणी.

6 सजुष् companion is irregular (though this ष् be radical), substituting रु (convertible into इ and into विसर्ग) for the final at the end of a word and the penultimate (being an इक् vowel) becomes long, because the verbal root, after that substitution, is one ending in इ (Ch 10 § 1) Ex 1st Sing सजुः 1st Du सजुषौ 3d Du सजुष्याम्.

7 चिकीर्ष् desirous of acting 1st Sing चिकीः [र्] 1st Du चिकीर्षो 3d Du चिकीर्ष्याम् 7th Pl चिकीर्षु.†

8 विविद् desirous of entering 1st Sing विविट्, -इ 1st Du -द्वौ 3d Du -द्भ्याम् 7th Pl -द्वसु, -द्वत्सु ‡

* Here the vowel becomes long in 1st 2d pl because, after the interpolation of न्, the root ends in a conjunct of which the last element is स, and the affix is denominated सर्वनामस्थान; and the cerebral letter is substituted in right of the इण् element, although an interpolated न्, transformed into अनुस्वार, intervene (Ch 4 § 14.)

† Here the final स (for that was the original termination) is expunged at the end of the word (पद), because it is the final of a conjunct in which इ was the preceding element (Ch 3 § 11) and विसर्ग is not substituted for a natural इ in the pl (Ch 10 § 1.)

‡ This word is derived from विश् to pervade, by means of the affix सन्, which forms a

१ नक्ष one, who parcs 1st Sing. नट्, नट् 1st Du नक्षौ 3d Du नक्षाम 7th Pl नट्सु or नट्सु. This is an example of derivatives with the affix क्तिप् from verb, ending in क्षौ; for a guttural letter, being the first element of a conjunct, is expunged at the end of a word, and before कल् (Ch 4 § VII 2) So गोरक्ष 1st Sing गोरट्,—इ.*

SECTION V.

NOUNS IN स.

1. वेधस the Creator (a title of BRAHMA) 1st Sing. वेधाः Voc वेधः 1st Du वेधसौ 2d Pl वेधसः 3d Du वेधोभ्याम् 7th Pl वेधःसु or वेधस्सु. So other masculine and feminine nouns in अस.†

derivative verb, and to which क्तिप् is subjoined to form the crude noun, and here घृ has been substituted for श before the कल् consonant, and should be transformed into कू before स; and this स is convertible into घृ for the guttural element. But, the final of the conjunct being expunged at the end of the word (पद), (for the substitution of घृ is as it were null, so far as it might authorize the expunging of its substitute कू as the first element of a final conjunct) the word (1st Sing 3d Du &c) ends in घृ substituted for श; for there is now no cause for the substitution of कू.

* But that does not take place, when the same words are derived, by means of the same affix क्तिप्, from the same verbs (नक्ष to make thin and रक्ष to guard), after subjoining to them the affix णि; for here the blank substituted for णि inherits the power of the original, and prevents the expunging of कू as the first element of a final conjunct. The last element of the final conjunct is therefore expunged, for the blank does not inherit the powers of the original in respect of this operation. Ex 1st Sing नक्,—गू; गोरक्,—गू. So पिपक्,—गू (1st Du पिपक्षौ,) desirous of maturing; विवक्,—गू (1st Du विवक्षौ,) desirous of saying; दिधक्,—गू (1st Du दिधक्षौ,) desirous of burning derived from the verbs पच to prepare, वच to say, and दह to burn, with the affix सन्, by means of the affix क्तिप्. For here the substitution of कू is as it were null in regard to the consequence expunging of the first element of the conjunct.

† The prefix of a word terminated by अस (excepting crude verbs) becomes long when a लृ (1st Sing) follows, and short when a कल् follows.

2 उशनस्, name of the regent of the planet Venus, is irregular (Ex 1st Sing उशना Voc Sing —नन्,—नस्,—न); and so are अनेहस् time, and the obsolete term पुरुदंशस्; for these three words substitute अन् (अनङ्) for the final in the 1st sing except the voc But in regard to उशनस्, this exception is optional, and the final न् may be expunged in the voc. sing

3 पयस् water NEUT 1st 2d Sing पयः Du पयसी Pl पयांसि 3d Sing पयसा 3d Du पयोभ्याम् 7th Pl पयःसु or पयस्तु.*

4 Nouns of which the termination includes a mute उक् vowel, interpolate न्, when the affixes denominated सर्वनामस्थान follow. A participle present, terminated by वसु, converts its semivowel into a vowel, when the inflective root is denominated भ; and substitutes ट् for the final स् at the end of the word (पद). Ex विद्वस् knowing. 1st Sing विद्वान् Voc विद्वन् 1st Du विद्वंसौ 2d Pl विदुषः 3d Du विद्वद्भ्याम् 7th Pl विद्वत्सु.†

But, in verbs, it remains short Ex सुवस् one, who covers well 1st Sing सुवः; पिण्डग्रस् or —गुस् en- who eats a lump of food 1st Sing —गुः or —गूः.

* Here and in other reuters in स्, the vowel becomes long, after the interpolation of न् in the 1st of the सर्वनामस्थान affix (1st 2d pl), before a conjunct of which the last element is स्.

But the vowel does not become long in sight of a सर्वनामस्थान affix, if the word that ends in a conjunct, the last element of which is स्, be a verb Ex सुहिंस् one, who smites 1st MASC 1st S. सुहिन् 1st Du सुहिंसौ 2d Pl सुहिंसः 3d Du सुहिभ्याम् 7th Pl सुहिंसु.

† But ई (इट्) have been prefixed to the affix beginning with व्, the prefix does not remain, when the semivowel is converted into a vowel Ex सेदिवस् fitting 2d Pl सेदुषः.

5 The verbs **संसु**, and **ध्वंसु**, to fall, also substitute **द्** for the final **स्** at the end of the word: and their derivatives with the affix **क्लिप्** reject the penultimate **न्**, because the affix contains a mute **क्**. Ex. 1st Sing. **ध्वन्**,—**द्** 1st Du. **ध्वसौ** 2d Pl. **ध्वसः** 3d Du. **ध्वद्ग्राम्**.

6 Verbs ending in **स्**, and of which the penultimate is an **इक्** vowel, prolong this penultimate at the end of the word, for the verb ends in **इ**, since the final **स्** is converted into **रु**. Ex. **सुपिस्** one, who moves well. 1st Sing. **सुपीः** 1st Du. **सुपिसौ** 2d Pl. **सुपिसः** 3d Du. **सुपीर्याम्** 7th Pl. **सुपीष्णु** or **सुपीःषु**.

7. **पुंस** a man is irregular, substituting **अस्** (**असुइ**) for the final, when affixes denominated **सर्वनामस्थान** follow Ex. Masc 1st Sing. **पुमान्** Voc. **पुमन्** 1st Du. **पुमंसौ** 2d Pl. **पुंसः** 3d Du. **पुंयाम्** 7th Pl. **पुंसु** NEUT. **सुपुंस** epithet of a family consisting of good men 1st 2d Sing. **सुपुम्** Du. **सुपुंसौ** Pl. **सुपुमंति**.

C H A P T E R XII.

NOUNS ENDING IN UNASPIRATED CONSONANTS.

SECTION I.

N O U N S I N न्.

1. **रुज्** disease. FEM 1st Sing. **रुक्**,—**ग्** 1st Du. **रुजौ** 2d Pl. **रुजः** 3d Du. **रुज्याम्** 7th Pl. **रुजु**. So **भाज्** partaker, **भुज्** enjoyer, and

other masculine and feminine nouns in ज्ञ; for the guttural letter (कवर्ग) is substituted for the palatine (चवर्ग) at the end of a word, and when (ऊल्) any consonant, but a nasal and semivowel, follows.

2. राज्ञ् king. 1st Sing. राट्, -इ 1st Du राजौ 2d Pl. राजः 3d Du राज्ञाम् 7th Pl राट्सु, or राट्सु. So विभ्राञ् (1st Sing विभ्राट्, -इ) especially resplendent, and other similar derivatives of टुभ्राञ् contradistinguished from भ्राञ्, whose derivatives are regular. (Ex. विभ्राञ् 1st Sing. विभ्राक्, -गृ). So likewise देवेञ् worshipper of the gods (1st Sing देवेट्, -इ) and other similar derivatives of यञ् to sacrifice, &c excepting ऋत्विञ् a regular officiating priest (1st Sing. ऋत्विक्, -गृ). Also विश्वसृञ् (1st Sing -ट्, -इ) Creator of the universe, and other similar derivatives of सृञ्, excepting सृञ् a garland (FEM. 1st Sing -क्, -गृ); and excepting असृञ् blood (neut), which is irregular (see vi) Also परिमृञ् one who cleanses around (1st Sing. -ट्, -इ) and other similar derivatives of मृञ्. Also such derivatives of भृञ् Ex 1st Sing. भृट्, -इ, one, who fines 1st Du भृजौ* 3d Du. भृज्याम्. Likewise परिव्राञ् (1st Sing. -ट्, -इ) one, who has abandoned all worldly things †

* Here the vowel has been substituted for the semivowel स being the first element of a final conjunct is expunged, and, when the conjunct is not final of an inflexive root denominated पद, स is changed to श, which is transformed into the homogeneous soft unaspirated consonant before the soft consonants.

† These are inflected by substituting ष् for ज्ञ् at the end of the word, and before (ऊल्) consonants.

विश्वराञ् universal monarch is particularly irregular, making the last vowel of the first syllable long, when the first letter of the second is altered 1st Sing विश्वराट्, -इ 1st Du विश्वराजौ 3d Du विश्वराज्याम्.

3. युञ् one, who joins. 1st Sing. युञ् 1st Du. युञ्जौ 2d Pl. युजः 3d Du. युज्याम् 7th Pl. युज्नुः*

4. खञ्जु lame, or unable to walk. 1st Sing. खन् 1st Du. खञ्जौ 3d Du. खज्याम् 7th Pl. खज्नुः†

5. ऊर्ज् strength, or strong. MASC. 1st Sing. उर्क्, उर्ग. 1st Du. उजौ 3d Du. उज्याम् 7th Pl. उज्नुः. NEUT. 1st 2d Sing. उर्क्, उर्ग Du. उज्जी Pl. उर्जि (or उर्जि according to some).† But, in composition with बहु, this word does not interpose न् after the vowel, but optionally before the last consonant. NEUT. 1st 2d Pl. बहूर्जि or बहूर्जि.

* This is indicated by interpolating न् after the vowel, before affixes denominated सर्वनामस्थान. Consequently, in 1st sing ज्, becoming the final of a conjunct, is expunged and the word being derived from the affix क्तिन्, the guttural element must be substituted (viz. in 1st sing इ for न्). Again, in 1st du and pl and 2d sing and du अनुसार, being substituted for न्, is connected with ज् as homogeneous to the subsequent न्. The rest of the inflections conform with that of रुज्.

But, in composition, the word is regular (Ex. विसृज्युः the athenian *Atium* 1st sing विसृज्युः-ग); and so is the same word derived from the verb युज् instead of युजि. Ex. युज् one, who is conversant with the sacred contemplation. 1st sing युज्-ग.

† Here नुम् (न्) has been interpolated (in the verb खजि to be unable to walk), as in other verbs, the conjunct has a mute इ. The final element of the conjunct is expunged at the end of the word (पद): but the guttural element is not substituted, because the term is not derived from क्तिन् (1st 2d 3d 4th).

‡ This is an example of the compound being a conjunct, in which the final element is इ; for the final of इ is a conjunct (होलेत्) but is expunged at the end of the word (होलेत् इत्).

6. असृज् blood. NEUT. 1st 2d Sing. असृक्,—ग् Du. असृजी
Pl. असृजि (or 2d Pl असानि) 3d Sing. असृजा, or अस्त्रा 3d Du.
असृभ्याम्, or असभ्याम्. For this, in 2d pl. and 3d &c. cases, is ir-
regular, optionally substituting असन्.

SECTION II.

NOUNS IN व्, ग्, AND ङ्.

When any nouns ending in व्, ग्, or ङ् occur, they are inflected regularly, with the usual substitution of the hard consonant in 7th pl. and optionally in 1st sing

SECTION III.

NOUNS IN ङ्.

1. ककुद् a bull's hump FEM 1st Sing ककुत्,—ङ् 2d Du ककुदौ
3d Du ककुद्भ्याम् 7th Pl ककुत्सु. So ऋयाद् eater of flesh, दृषद्
a stone, तमोनुद् a luminary, and other masculine and feminine nouns in
ङ्. They are inflected by the general rules before explained

2. पद् is thus inflected, and so is the same word, optionally substituted for पाद् (Ch 5 § 1) in 2d pl and 3d &c and substituted before vowels in 2d pl and 3d &c for पाद् when the inflective root (भ) ends in this syllable Ev व्यावृपाद् name of a plant. 1st Sing —पात्,—पाद्
1st Du —पादौ 2d Pl —पदः 3d Du —पाद्भ्याम् 7th Pl पात्सु. So हृद् substituted for हृदय (Ch 5 § iii) in 2d pl and 3d &c cases, or inflected as an original term in all the cases, is irregular 1st 2d Sing हृद्,
—त् Du हृदौ Pl हृद्भि.

3. वेभिद् one, who cuts much or repeatedly. NEUT. 1st 2d Sing. वेभिद्, -द् Du. वेभिदी Pl. वेभिदि.*

SECTION IV.

N O U N S . I N च्

1. वाच् speech. FEM. 1st Sing. वाक्, -ग् 1st Du. वाचौ 2d Pl. वाचः 3d Du. वाग्भ्याम् 7th Pl. वाक्षु. So पयोमृच् (masc) a cloud, and other masculine and feminine nouns in च्.

2. कृच्, derived from the similar verb (which signifies, 1. to move crookedly, and 2. to become small), is formed upon the affix क्तिन्, and retains the nasal by special rule. 1st Sing. कृञ् 1st Du. कृद्दौ 2d Pl. कृच्चः 3d Du. कृद्भ्याम् 7th Pl. कृद्भु, or कृद्भुः†

3. The derivatives of ओत्रस्त् to cut, are irregular, for, in this verb, घृ is substituted for the final consonant च्‡ (Ch 4. § VII 4).

* Here, and in similar derivatives, न् is not interpolated (1st 2d pl) because the blank, substituted for the final vowel of the derivative verb, inherits the powers of the original, and prevents an operation dependent on the roots ending in a (ऋलृ) consonant, but does not authorize it being treated as one ending in a vowel.

† For च्, becoming the final of a conjunct, is expurgated at the end of a word (पद), and before a ऋलृ consonant, and the guttural element is substituted in right of the affix क्तिन् (Ch. 4 § VII 4).

‡ रु and ओ are masculine, and स being the first element of the final conjunct is expurgated at the end of a word and before (ऋलृ) consonant, except nasal and sibilants. Ex सुवृश्च. (for the vowel is full and for the sibilant, and स before the aspirated element is converted into श). 1st 2d Sing. सुवृद्, -द् 1st Du. -द्दौ 2d Pl. -च्चः 3d Du. -द्भ्याम् 7th Pl. -द्भु, -द्भुः.

4. The derivatives of अञ्चु to move are particularly irregular (those, deduced from the same verb signifying to worship, are less so). This verb, in composition with a preceding noun (or particle), takes the affix झिन् by a special rule. The penultimate न् of an inflective root, ending in a consonant and not distinguished by a mute र्, (excepting however अञ्चु to worship,) is expunged before affixes distinguished by a mute क् and झ्; but नुम (न्) is inserted after the vowel in this particular term (so altered to अञ्च) when affixes denominated सर्वनामस्थान follow: on the contrary a blank (लोप) is substituted for the vowel अ of this term (so altered) when the inflective root is denominated भ्; and a preceding आण् vowel becomes long before this word so reduced to the letter च्. But र् shall be substituted instead of a blank, in the same circumstances, when this verb is preceded in composition by उद्. Ex. उदच् Northern. 1st Sing. उदङ् 1st Du. उदञ्चौ 2d Pl. उदीचः 3d Du. उदग्भ्याम्. प्राच् Eastern. 1st Sing. प्राङ् 1st Du. प्राञ्चौ 2d Pl. प्राचः 3d Du. प्राग्भ्याम् 7th Pl. प्राक्षु. प्रत्यच् Western. 1st Sing. प्रत्यङ् 1st Du. प्रत्यञ्चौ 2d Pl. प्रतीचः 3d Du. प्रत्यग्भ्याम् 7th Pl. प्रत्यक्षु. प्राञ्चु worshipper. 1st Sing. प्राङ् 1st Du. प्राञ्चौ 2d Pl. प्राञ्चः 3d Du. प्राङ्गम् 7th Pl. प्राङ्क्षु or प्राङ्षु. So प्रत्यञ्चु worshipper. 2d Pl. प्रत्यङ्गः 3d Du. प्रत्यङ्ग्याम् &c.*

* In the 1st case and in the 2d sing and du these derivatives from the two verbs are thus similarly inflected by different intermediate steps

In pronouns, and in the words विश्वक् and देव, the (टि) last vowel, with a subsequent consonant if any there be, is transformed into अद्रि, when this verb, being destitute of a termination deduced from an affix, follows in composition. In similar circumstances the entire word सम is changed to समि; and सह to सत्रि. But तिरि is substituted for तिरस् before the same verb, except when its vowel अ has been expunged. Ex 1st Sing. विश्वद्रङ् (moving all around), देवद्रङ् (worshipping the gods), 2d Pl. विश्वद्रीचः; देवद्रङ्गः.

SECTION V.

N O U N S I N त्.

1. हरित् green MASC. and FEM. 1st Sing. हरित्,—द् 1st Du.—तौ 2d Pl. तः NEUT. 1st 2d Sing.—त्,—द् Du.—ती Pl.—ति M. F N. 3d Du.—द्वाम् 7th Pl.—न्तु. Regular nouns in त् are thus inflected by the general rules.

1st Sing सम्यङ् (moving evenly) 1st Du सम्यञ्चौ 2d Pl समीचः So 1st Sing सङ्गङ् (moving with), and 1st Sing तिर्यङ् (moving away) 1st Du तिर्यञ्चौ 2d Pl तिरश्चः 3d Du तिर्यग्भ्याम्; or (neut) 1st 2d Sing तिर्यक्,—गू (an animal) Du तिरश्चौ Pl तिर्यञ्चि; but this word, derived from the same verb signifying to worship, is otherwise inflected in 1st 2d Sing and du Ex Sing तिर्यङ् Du तिर्यञ्चौ.

Such a derivative, as abovementioned, from the pronoun अदस् this, is particularly irregular, for उ and ऊ are substituted respectively for the short vowel or consonant, and for the long u vel or diphthong, and म् for द्; when that pronoun is not terminated by स्. (But, according to another interpretation, these substitutions take effect only when अ is substituted for स final of that pronoun, and, according to some grammarians, the substitution, though admitted, is restricted to the portion, which is nearest to the close of the term) Ex 1st Sing अदद्वाङ् (approaching him) 1st Du अदद्वाञ्चौ &c Or else 1st Sing अदमु—(or अमुमु—) यञ् 1st Du अदमु—(or अमुमु—) यञ्चौ 2d Pl अदमु—(or अमुमु—) ईचः. For the femivowel cannot be substituted for उ (before ई) in the substituted syllable मु, which permutation is as it were null so far as respects such a consequent change

The neuter derivative of this verb in composition with गो is an extraordinary instance of numerous inflections for it admits, instead of twenty-one variations, no fewer than five hundred and twenty-seven according as the root signifies to move, or to worship, and in consequence of the peculiar orthography of the word गो—अ a subsequent अ (Ch 3 § 11 5 †). Ex 1st Sing गवाक्,—गू; गोअक्,—गू; गोकू,—गू; ore, that approaches a cow, गवाङ्, गोअङ्, गोइ, &c, &c—infuse a cow

2 धीमत् intelligent. 1st Sing. धीमान् Voc Sing. धीमन् 1st Du. धीमंतौ 2d Pl धीमतः 3d Du धीमद्भ्याम् 7th Pl धीमत्सु.

3 Derivatives with the affix मतुप्, and other nouns in अत् deduced from अत् (as सरस्वत् the ocean, &c), are thus inflected, for, when affixes denominated सर्वनामस्थान follow, न् (नुम्) is inserted after the last efficient vowel of a word ending in a mute उक् vowel, provided that word be not a verb. But the penultimate of a word ending in अत् (wherein उ is mute) becomes long, when सु (1st sing) follows, except the vocative singular.

4 The pronoun भवतु thou† (derived from भा with the affix डवतुप्) is thus inflected, but भवत् being (participle present of भू with the affix शतृ) retains the penultimate short in 1st sing Ex भवन. So do all participles present ending in अत् (deduced from शतृ); and these and the irregulars पृषत् 1 (masc) a deer, 2 (neut) a drop of water, वृहत् vast, जगत् the world, and महत् venerated or great, (which are treated like words terminated by शतृ,) interpolate न् as before Ex MASC 1st Sing पृषन् 1st Du पृषंतौ 2d Pl. पृषतः NEUT. 1st 2d Sing पृषत् Du. पृषती Pl. पृषन्ति.†

* This exclusion does not reach words which were not originally verbs. Ex गोमत् one, who bears, like a person rich in cattle (derived from the conjugated noun गोमत् with the affix क्लिप्). 1st Sing गोमान् 1st Du गोमंतौ &c like धीमत्.

† Varying with the gender, and not restricted to the person invoked, nor governing the 2d person. ‡ But न् may be inserted, when शी, or when a termination analogous to नदी, follows शतृ subjoined to an inflective root ending in अ (or आ); and must be so, if such inflective root end in शप् or श्यन् (1st or 6th class of verbs). Ex नुदत् paining. 1st 1st 2d Du नुदंती or नुदती; Fem 1st Sing नुदंती or नुदती. भात् 1st 1st 2d Du भंती or माती. पचत् maturing NEUT 1st 2d Du पचंती. दीयत् giving NEUT 1st 2d Du दीयंती.

5. महत् is especially irregular, for the penultimate vowel becomes long, when the affixes denominated सर्वनामस्थान follow, except the vocative sing. Ex. 1st Du. महंतौ (NEUT. महती) 1st Pl. महानः (NEUT. महन्ति).

6. दत् optionally substituted for दंत (Ch 5 § 13), and पृत् for पृतना (Ch 5 § vi 4), in 2d pl and 3d &c cases, are inflected like हरित् (1), and so are the same words, throughout all the cases, when they are treated as original nouns.

7. यकृत् the liver, and शकृत् ordure, may be inflected regularly like हरित् (1), or may substitute यकन्, and शकन्, respectively, in 2d pl &c. Ex 1st 2d Sing. यकृत्,—द्व 1st 2d Du. यकृता 1st Pl. यकुंति 2d Pl. यकुंति or यकानि. 1st Sing. शकृत्,—द्व 2d Pl. शकुंति or शकानि 3d Sing. शकृता or शक्वा &c. Or यकन् and शकन् may be treated as original nouns in न्.

SECTION VI.

NOUNS IN द्, वृ, AND प्.

1. Nouns in प् are in general regular. Ex गुप् guardian 1st Sing. गुप्,—वृ 1st Du. गुपौ 2d Pl. गुपः 3d Du. गुप्ताम् 7th Pl. गुप्सु.

न is not inflected in the affix शितृ (1), and in a redupl. 2d term d. formed चयस्यस्त; not to certain 10th (10th in number) d. formed चयस्यस्त. However, it may be inflected in the neuter genus, when an affix denominated सर्वनामस्थान follows. Ex ददत् 1st Sing. MA. 1st Du. ददतौ; 2nd 1st Pl. ददंति or ददति. 3rd 1st Pl. जाग्रत् waking, दरिद्रत् being poor, शासत् commands, चयासत् sleeping, &c. and 10th term (10th in number) d. चयस्यस्त (the two last of which are not here noticed, because they are peculiar to the 1st Pl.).

2. But अप् (icm) water is irregular for it is invariably plural, and makes the penultimate long before an affix denominated सर्वनामस्थान;* and substitutes न् for the final before an affix beginning with भ्. Pl. 1st आपः 2d अपः 3d अद्भिः 4th 5th अद्भ्यः 6th अपाम् 7th अप्सु.

3 Nouns in व् or ट्, when any such occur, will be inflected regularly, observing the general maxims for the substitution of the soft consonant, &c

C H A P T E R XIII.

GENDER OF NOUNS.

1 The elder grammarians left the genders of nouns to be learnt from practice. Later authors have reduced them to rules, but there is authority of classical writers for many deviations from these rules, which must be therefore considered as admitting of divers exceptions not here noticed.

2 Indeclinables (Ch 15) do not vary with the gender, nor the pronouns युष्मद् and अस्मद् thou and I, nor कति how many, nor numerals ending in सू or in न् (viz 6 and 5 7 8 9 10)

3 The numerals from 20 to 90 are feminine, and those from 100 up-

* But a comp und ending in this term, will be inflected in the three number. Ex स्वप् having good w2 1 NEUT 1st 2d 3rd सन्, -व् Du स्वप्नी Pl स्वप्नि or स्वप्नि. For the insertion of न् does not prevent the lengthening of the vowel, since this permutation is directed by a special rule affecting a single term but, if the maxim, here alluded to, be restricted to rules which would otherwise become wholly ineffectual the insertion of न् does preclude the lengthening of the vowel. Consequently this inflection varies according to the different interpretations of this maxim.

wards are neuter, but शत 100, सहस्र 1,000, अयुत 10,000, and प्रयुत 1,000 000, are also masculine, and लक्ष 100 000, is also feminine and कोटि 10,000,000, is feminine only.

4 The rest of the numerals (viz 1 2 3 and 4) vary with the gender of the term with which they are connected so do (adjectives, or) terms denoting qualities * and also pronouns (सर्व &c); and the participles &c denominated कृ य; and derivatives terminated by the *crit* affix ल्युट् denoting the instrument or the site of the action †

5 Derivatives, terminated by the affix ल्युट् denoting the condition or mode of being † are neuter so are those terminated by the affixes denominated निष्ठा subjoined in that sense, ‡ and by the *taddhita* affixes त्व and झञ् in that sense || or subjoined to terms signifying a quality to mark the object, § and by the affixes य, ठक्, यक्, अञ्, झण्, वुञ्, and क् subjoined in either of those senses ¶

6 Derivatives terminated by the affix यञ् “” (denoting the condition or mode of being), by अप्, †† by अच्, ††† or by नङ्, §§ are masculine and so are derivatives with the affix कि from the verbs

* Most terms, that admit the three genders require an affix for the feminine (see Ch 14.)

† Ex हसनं laughter रश्मिप्रवृश्चनःकुठारः an axe, for cutting wood. ‡ Ex हसितम् laughter || Ex श्रुक्लृत्वं whiteness चातुर्यम् or चातुरी craft and cunning (for nouns, terminated by an affix containing a mute ष, admit the feminine termination डीष्. See Ch 14 § 11 7) § Ex ब्राह्मण्यम् the duties of a priest ¶ Ex स्तेयम् theft.

** Ex त्यागः abandonment. (In either of these of this affix, the derivatives vary with the gender of the noun, with which they are connected) †† Ex करः a hand ††† Ex जयः victory Ex cept the neuter भयम् terror, लिङ्गम् token, भगम् vulva, and पदम् foot. §§ यत्नः vol 107 Excep the feminine याज्ञा beginning

(दा, धा &c) denominated वु. * Patronymicks are masculine and (varying the termination) feminine.

7. Nouns, derived from verbs by subjoining the affixes अनि, † उ. ‡ मि, || नि, § or क्तिन्, ¶ are feminine. So are nouns terminated by the affixes ई * (and डी), इड, आप्, §§ or तल्. ††

8 A term ending in उ is masculine, ‡ so in general is one end-

* Ex आधिः a party or paddy. But इषुहिः a quiver is also feminine

† Ex अवनिः earth. But अशनिः thunderbolt, भरणिः the constellation so called, अरणिः wood for exciting fire by attrition, are also masculine ‡ Ex चमूः an army. [Ex भूमिः the earth Eu इर्मिः a wave is masculine and feminine § Ex ग्लानिः fatigue Except अग्निः and वह्निः fire, and धृष्टिः a ray of light, which are masculine, and श्रोणिः the waist and योनिः vulva, which are masculine and feminine ¶ Ex कृतिः action ** Ex लक्ष्मीः the goddesses §§ See Ch 14 †† Ex श्रुकृता when ends

‡ Ex इक्षुः sugarcane But this is subject to divers exceptions, some nouns in उ being also feminine, and others neuter, in the same, or in different, acceptations which occur, again, are exclusively feminine, or exclusively neuter Thus हनुः is masculine and feminine, signifying the pouch of the cheek and feminine in certain other senses. करेणुः a female elephant is feminine, but, a male elephant, masculine मृत्युः death, सिंधुः the ocean, कर्कधुः Raimaru Juyube, कटुः a pungent taste, रेणुः dust, and a few others, are masculine and feminine

हेनुः a cow, रज्जुः a rope, कुल्लुः the day of new moon, सरयुः the river so named, तनुः a body, प्रियंगुः the plant, are feminine but in composition, रज्जुः is also masculine श्मश्रु the beard जानु a knee, जनु lac, जपु tun, तालु the palate, दारु wood, वस्तु thing and मस्तु buttermilk, are neuter, and so is वसु when it signifies wealth मङ्गु a labor, मश्रु honey, सीश्रु sort of spirituous liquor, सानु a cloth, कर्मदलु a waterpot, and सक्तु meal of fried barley and chickens, are masculine and neuter असु breath is masculine, but used in the plural number only Ex असवः.

Adjectives in उ, retaining that termination in the masculine and neuter, optionally drop an affix to mark the feminine gender (see Ch 14 § 11 8) and form of the substantives in उ, which are common to the masculine and feminine, admit a change of their termination in the feminine (see Ch 14 § 11 12).

ing in **अ** with a penultimate **क, ट, ए, थ, न, प, भ, म, य, र, ष, or स.** But, with a penultimate **ल्,**† it is neuter, and fo is a term ending in **त्र.**‡ One terminated by **न** is masculine: ex-

* The exceptions are numerous for many such terms are neuter as well as masculine, others are exclusively neuter, and a few admit the feminine gender in limited acceptations (as **काष्ठा** spate, contradistinguished from **काष्ठं** wood). Among those, which are masculine and neuter, some are common to these genders in the same acceptations, others vary in their genders according to the meanings of the terms. These, as well as the genders of nouns in **अ** with other penultimates (as **ख, गू &c**), may be learnt from practice, or by consulting dictionaries. The genders of many of them have been indicated by rules noticed in the text but diverse exceptions are contained in rules respecting the genders of nouns in **अ**, which have been here omitted. A few remarkable anomalies are now subjoined.

शलाका a javelin is invariably feminine but among other similar feminine nouns, as **तारा** a star, **धारा** a stream, and **ज्योत्स्ना** moonlight, some deviate from that gender in certain acceptations (*Ex* **तारः** a high note).

दार a wife, **अन्नत** clean rice, **लाज** fried rice, are masculine and used in the plural number only (*Ex* **दाराः** one, two, or many wives), **समा** a year, **वर्षा** the rainy season, and **सिकता** sand, are in like manner employed in the plural number only, but are feminine.

स्तूपा a pillar, and **वृक्षा** wood, are feminine or neuter (*Ex* **स्तूपा काष्ठमयी** a wooden post); but exclusively neuter in composition with **गृह** and **शश** respectively (*Ex* **शशोर्गम** felt).

The compound terms **नाडीघ्राण** a fistulous sore, **अपंग** the corner of the eye, and **जनपद** the country of a nation, are masculine.

† This also is subject to divers exceptions some nouns so terminated being masculine as well as neuter, and a few exclusively masculine.

पत्रं a leaf, **पात्रं** a vessel, **पवित्रं** sort of grass (*Ex* **पवित्रं**), **सूत्रं** thread, and **ह्रस्वं** a parasol are masculine and neuter. **अमित्रः** and **वृत्रः** an enemy, **ह्रस्वः** a fish, **पुत्रः** a son, **मंत्रः** a magic spell, **आघ्रः** a fringed fan, and some others, are exclusively masculine. **यात्रा** a journey, **मात्रा** a measure, **भवा** a fellow, **वरत्रा** a thing, and a few others, are feminine.

cepting 'diffyllable derivatives terminated by the affix मन्, which are neuter, unless this denote the agent.* Nouns ending in इस्, or उस् are neuter, and so are diffyllables in अस्.† Monosyllables ending in ई or उ are feminine.‡

9. Terms, which signify a god, a demon, a man (or a male animal), a mountain, a sea, mud, heaven §, a cloud §, a ray of light ¶, a day **, a measure ††, a sword, an arrow ‡‡, a sacrifice or solemn act of religion, the soul, a claw or nail, a hair, a tooth, the throat, a cheek, a dug, an arm ¶¶, and an angle, are masculine.

10. Terms signifying a woman (or a female animal), earth, a river §§, and a climbing plant, are feminine: so are most names of species of plants.

11. But names of species of fruit are neuter; so are terms, which fig-

* Ex. राजा a king. चर्म a hide. (Such trisyllables are masculine. Ex. महिमा greatness.) But ब्रह्मन् God is masculine and neuter, and नामन् a name, and रोमन् hair, are neuter only. सीमन् a boundary, which is otherwise derived, is feminine.

† Ex. हविष् butter, धनुष् a bow, यशस् glory. (But trisyllables in अस् are masculine. Ex. चंद्रमाः the moon.) अर्चिष् a ray of light is feminine and neuter; and छदिष् a roof (stated in dictionaries as neuter) is properly feminine. So is अप्सरस् a nymph; but commonly used in the plural only. सुमनस् a blossom is feminine, and restricted to the plural, but, signifying a god, it is masculine.

‡ Ex. श्रीः prosperity. भ्रुः the eyebrow.

§ त्रिविष्टपं and त्रिभुवनं, heaven, are neuter; and द्यौ (दिव् or द्यौ) feminine.

§ अग्रं a cloud is neuter. ¶ दीक्षितिः a ray of light is feminine. मरीचिः is masculine and feminine. ** दिनं and अहन् (अहः), a day, are neuter. †† द्रोणं and आढकं,

certain measures of capacity, are masculine and neuter, and खारी and मानिका are feminine.

‡‡ वाणं and कोटं, an arrow, are masculine and neuter, and इषुः masculine and feminine.

¶¶ बाहुः an arm is masculine and feminine. §§ यादस् a river is neuter.

or by reference to dictionaries.*

ard, in others, feminine. So दुग्धं is in most acceptations masculine, but, signifying a
it is feminine. सचि the thigh, and दक्षि a curd, are neuter. So is अक्षि by a rule
cited in the text. Most other nouns in ३ are feminine, and many of them, with some before them
or it, occasionally admit the feminine termination डीष् (Ch. 1, § 118) as ओषधिः a drug,
रुचिः a taste, अंगुलिः a finger, कृषिः tillage, कटिः the waist, शानिः
a bone, अग्निः an angle, दर्दिः an instrument for turning &c. (Ex. दर्दिः or दर्दी).

Among nouns terminated by consonants, मरुत् and गरुत् are neuter and तरत् a
and are masculine. वियत् the ethereal element, जगत् the world, शकृत् ordure,
पृषत् a drop of water, and some others, are neuter, प्रतिपद् knowledge, आपद् and
विषद् calamity, संपद् prosperity, शरद् the dewy season, संसद् and परिषद्
an assembly, संविद् a promise, and some others are feminine, also व्यथ् hunger, समिध्
fuel, प्रावृष् the rainy season, विसृष् a drop of water, रुष् anger, तृष्
ordure, त्विष् splendour, आशिष् benediction, धुर a load, पुर a
city, गिरि speech, द्वार a door, उपानह a shoe, उष्णिह a foot of metre, दिश्
and भास् effulgence. Likewise दक्षि speech, त्वच् the skin, and सुच्, a sacrificial
the सज् a girdle, शिज् the final of the leg, and some others. But अविज् an
occasionally feminine.

अरे water is feminine, and employed in the plural number only.

* If feminine nouns वाच्, गिरि, दिश्, and निश्, admit the affix टाप
(Ch. 1) Ex. वाक् or वाचा, गिरि or निशा. But according to the
better authorities of the feminine nouns, ending in consonants, do not admit a change of the termination
Ex. हरित् and कुरुप् (region of space).

C H A P T E R XIV.

DERIVATION OF FEMININE NOUNS.

SECTION I.

1. The terminations, subjoined to mark the feminine gender, are mostly ई (deduced from the affixes डीप्, डीष् and डीन्, which differ only in accent, and which equally reject a preceding इ or अ.* See Ch 4 § 11 6 Note †), आ (from टाप्, डाप् and चाप् differing in accent, and in the affixion of the inflective root on account of the mute इ; vide ibid), and उ (deduced from उङ्). They are subjoined to some crude nouns, used in the feminine without changing the import of the noun, and to others for the discrimination of sex†: and admit inflections like crude nouns (Ch 4 5 and 7) Some nouns, however, are feminine by special rule (Ch 13), without requiring such terminations. The following rules direct the appropriate affixes for those nouns which do vary the termination.

2 ज्ञा (तार) terminates, in the feminine gender, a crude noun end-

१. ॥ ३ ॥ (१ स्वर्गा ॥ ३ ॥) and (notwithstanding subsequent rules

* In live manner, य, d due d from a *addh* to affr, being penultimate in an inf live root (ग), and immediately preceded by a consonant, a expung d (लोप), when ई follows be the penultimate of मास्य is expunged before जी; that of सूर्य and अगस्त्य before जी, or before the *addh* to छे; and that of तिष्य and पुष्य before any *addh* to affix, provided the affix is *Enclitic* meant.

† Or else to form a diminutive from a masculine noun, especially from one, which is the name of a male subject.

[illegible]

respecting the affixes डीप् and डीष्) अज and certain other nouns² in अ or in consonants.

Analogous to this, are the following viz मामिका *mune*, नरिका *feminine of नरक* (derived from नर a man, and कै to found); and the termination यिका from the affixes त्यक् and त्यन् followed by क (*Ex* इहयिका *present here*); but not the affix त्यक्त् (*Ex* उपत्यका *foo of a mountain*):

Except यद् and तद् (*Ex* यका, तका); and the affix बुन् denoting a benediction (*Ex* जीवका *long life to thee*); and a derivative, in which a subsequent term has been expunged (*Ex* देवका for देवदत्तिका a proper name); and क्षिपका (one, who sends) and certain other nouns (as श्रुवका *firm*, कथका a maiden, and चटका a sparrow); and तारका a star (contradistinguished from तारिका bearing other senses); and वर्णका a veil or cloak (contradistinguished from वर्णिका in other acceptations); and वर्त्तका a quail (though some write वर्त्तिका); and अष्टका rites sacred to the manes (but अष्टिका in other acceptations); and optionally सूतका or सूतिका having lately borne a child, पुत्रिका or पुत्रका a daughter, वृन्दारका or -रिका a goddess

So इ may be substituted, before क् followed by आप्, for अ deduced from the feminine termination आ and preceded by य् or क् (*Ex* आर्यका or आर्यिका *venerable*); and must be so, as that अ were otherwise deduced, or if य् or क् were the final of a verb (*Ex* सुनयिका *gentle*).

It may be substituted, before the same, for अ in certain terms viz भस्त्रा bellows, when this term is a subordinate one (else it falls under the next rule), एषा [but, indispensably, in एताः &c] this (*Ex* 1st Sing एषका or एषिका 1st PL एतिका); unless joined with a preceding term (*Ex* अनेषका PL अनेतिका); अजा a goat (*Ex* अजका or अजिका); ज्ञा intelligent (*Ex* ज्ञका or ज्ञिका); द्वा two (*Ex* द्वके or द्विके) unless joined with a preceding term (*Ex* अद्वके); स्वा self, when this term is a proper name, or is subordinate in composition, else the first rule holds good (*Ex* स्विका).

It may be substituted (or आ may be so) before the same, for अ deduced from आ affixed to a term, which cannot be employed for the same import in the masculine gender (*Ex* गङ्गा,

३. ई (डीप) terminates, in the feminine, a crude noun ending in मी (Ex. कर्त्री from कर्तृ agent); or in न् (Ex. दंडिनी from दंडिन one, who bears a staff, as a mendicant); or in a mute उक् vowel (Ex. भवन्ती from the pronoun भवतु).† But इ is substituted, before this affix, for the final of a noun terminated by वन् ‡ (Ex. पीवरी from

गंगिका, or गंगाका, the river Ganga); and इ must be so substituted in a (बहुवीहि) compound epithet, which might be used for the same acceptation in the masculine (Ex. अश्वद्विका an unknown woman destitute of a bed).

• Ex अजा a she goat. But not so, if such a term be not itself dissonant by the female Ex पञ्चाजी a flock of five goats

Also एडका a female wild goat, अश्वा a mare, चटका a female sparrow, मूषिका a mouse or diminutive rat (all excepted from § 11 11), and कोविला a black cuckoo (generally).

So वाला a female infant, वत्सा a she calf, and some others excepted from § 11 2

Likewise फल (§ 11 11 Note †) preceded by सम्, भस्त्रा, अग्निन, शण, and पिंड; (Ex संपला bearing good fruit,) and पुष्प preceded by सत्, कांड, प्रान्त, शत, एक, and अच् (deduced from अञ्चु); (Ex संपुष्पा bearing good blossoms).

Thus शूद्रा a woman of the servile tribe, contradistinguished from शूद्री the wife of a शूद्र; and excepting महाशूद्री a woman of the शूद्रa tribe

So ज्येष्ठा wife of the eldest man, कनिष्ठा wife of the youngest, मध्यमा wife of the middlemost (§ 11 9).

Also त्रैचा a female heron, and some others from nouns ending in consonants

Likewise अमूला destitute of perceptible roots, and many others from nouns in अ.

† So प्राची, प्रतीची, उदीची, &c from अञ्चु, which is analogous to such nouns (Ch. 12). Excepting other verbal roots distinguished by स्त्री's a true vowel, Ex उखासन् dropping from अवस्, पर्णक्षन् dropping from लवस् (See Ch. 11 § 4 5).

‡ Deduced from the suffixes ड्वनिप्, क्वनिप् and वनिप्. Except वन् terminal in a verb that ends in (हश्) a consonant other than a final or hard consonant Ex सहयुधा

पीवन corpulent)*.

4. No affix is subjoined, for the feminine gender, to numerals denominated षट्; nor to त्रसृ &c. (Ch. 6. § 11. 2.) Nor ई (but आ deduced from डाप्) to a crude noun ending in मन् (Ex. सीमा from सीमन् a boundary); and to a (बहुव्रीहि) compound epithet in अन् (see § ii. 3).

SECTION II.

N. B. The rules contained in this section are applicable, provided the term be not subordinate (उपसर्जन): else (if it be secondary in composition) the affix, suggested by the more general rule, must be employed.

1. ई (ईप्) is subjoined in the feminine to a crude noun terminated by an affix containing a mute ट् (Ex. नदी a river); or by the affix ठ (Ex. सौपर्णीया a female eagle); or अण् (Ex. कुम्भकारी a female potter); or अञ् (Ex. औत्सी a patronymick from *Utsa*); or द्वयसच्, दब्वच्, or मात्रच् (Ex. उरुमात्री thigh deep); or तयप् (Ex. पंचतयी consisting of five portions); or ठक् (Ex. आक्षिकी a female gamester); or ठञ् (Ex. लावणिकी a woman dealing in salt); or कञ् (Ex. यादृशी

fighting with, अवावा (or, according to some, अवावरी) feminine of अवावन् from
ओण् to remove. It is optative in a (बहुव्रीहि) compound epithet. Ex बहुक्षीवरी;
-वा. or -वन्, abounding in cherishers

* ई may terminate, in the feminine, a compound ending in पाइ; but या must, if the term relate to a passage of the *Ritids*. Ex द्विपदी, or द्विपाइ, a female biped, द्विपदा a dâlich.

'aggregate of the three worlds').*

3. ई (डीष्) may terminate, in the feminine, a (बहुव्रीहि) compound epithet ending in अन† but reduced to न् by expunging the penultimate ‡ Ex. बहुराजन्,—नी,—ता, [a city] abounding in princes. See § 14.

4. पत्नी a wife is derived from पति by substituting न् for the final,

asures of time and of breadth, are not here reckoned measures of quantity, but only such, as are measures of weight, capacity, and height or depth Ex द्वाठकी a vessel containing two *dhobas*).

However, such a compound, terminated by काण्ड, is excepted only when it relates to a field (Ex द्विकाण्डा land measured by twice sixteen cubits, द्विकाण्डी a rope twice sixteen cubits long); and such a compound, terminated by पुरुष, is optically excepted, when it signifies a dimension Ex द्विपुरुषा, or—षी, two fathoms deep, but —षा bought for two persons, and —षी a couple of persons for, in all these instances, the exception does not affect compounds, wherein a *saddhita* affix has not been expunged

• त्रिफला, a composition of the three myrobalsans, is irregular, being comprehended in the indefinite exception of अज &c (§ 12 *), so is त्र्यनीका aggregate of three points

† ई (डीष्) is the termination, in the feminine, of a (बहुव्रीहि) compound epithet ending in उधत्स; and herein अनङ् is substituted for the final, in the feminine Ex पीनोक्षी a cow having thick dewlaps डीष् is the feminine affix of a compound so terminated, but the preceding member of which is a numeral, or an undecidable (Ex द्यूक्षी); and also of such a compound beginning with a numeral, and ending in दामन् (Ex द्विदाम्नी wearing two garlands made of b'ofoms); or in हायन् signifying period of life but here ए is substituted for न् after त्रि or चतुर्. Ex त्रिहायणी a woman in the third period of life, or, —गा in other senses.

‡ That must be the termination, if such compound term be a proper name (Ex सुराक्षी a city so named); and so it must in केवल and certain other proper names.

and adding the feminine affix, *₁ but the term remains unaltered in other senses Ex ग्रामस्यपतिरियम् she is owner of the village.

5 ई (डीप्) may terminate in the feminine (substituting however न for त्) a noun signifying colour, ending in अ accented with the grave accent, and having a penultimate न.† Ex रता, or रनी, variegated, रोहिता,—णी, red But श्वेता white, for here the vowel bore the acute accent

6 ई (डीप्) must be the termination of such a noun, which has not that penultimate, but has the grave accent† Ex कल्माषी variegated ‥ But कृष्णा black, for here the vowel had the acute accent

7 Also a crude noun ending in an affix distinguished by a mute घृ

* This is optional in compounds ending in पति, even though subordinate in the compound. Verthi—pro led this again become not a subordinate member of a further compound term Ex वृद्धपत्नी, or—तिः, one, whose husband is old But it is irrevocable in the instances of सपत्नी 'a concubinary wife', एकपत्नी faithful to one husband, वीरपत्नी one, whose husband is a hero

अंतर्वत्नी pregnant, and पतिवत्नी a woman, whose husband is alive, are deduced, by means of the final augment नुक् and the feminine affix, from the irregulars अंतर्वत् and पतिवत् purposely formed for these derivatives in these acceptations from अंतर् and पति, with the affix मतुप्. But पतिमती belonging to an owner is regular

† असिता white, and पलिता grey haired, are irregular exceptions Some grammarians here admit the substitution of क्स् (instead of न्) before this affix Ex असिषी a maid servant

‡ As the rules of accentuation are on its ground, as it must, in regard to

grammar, practice alone must be here the

† 1st chapter

पिशंगी tawny, anomalous

cent only

(Ex. नर्तकी a dancing girl);* and, as an exception to other rules, गौर and certain other words.†

8. ई (झीष्) may terminate in the feminine a noun ending in उ and signifying a quality‡ (Ex मृदुः or मृद्वी soft), unless its penultimate be conjunct (Ex. पाण्डुः pale, yellow); and the same may terminate बहु and certain other nouns,|| and any noun in ई signifying a member of an animal, or a noun terminated by ई deduced from a कृत् or other affix (Ex. रात्रिः or रात्री night), excepting क्तिन् and its synonyma (Ex. अजीवनिः the curse of not living).

* As also certain other nouns, in certain acceptations Ex जानपदी livelihood, or, otherwise accented, "produced in the native country", कुण्डी a well, or the bastard daughter of a widow, contradistinguished from कुण्डा in other acceptations, गोष्ठी a sowing vessel, गोष्ठा a proper name, स्थली a place not fictitious, स्थला a fictitious one, भाजी boiled greens, भाजा raw greens, नागी corpulent, or a she serpent, but नागा long like a snake, काली black, काला a proper name, नीली Indigo; or blue (as an animal), but नीला blue (as clothes), or नीला, नीली proper names, कुशी a ploughshare, कुशा wood so shaped, कामुकी lascivious, कामुका covetous, कवरी braided hair, कवरा variegated

† Ex गौरी fallow, मत्सी a fish (य् being expunged in मत्स्य §. 1. 1. 0.); मनुषी a woman (from मनुष्य a man, expunging the तद्धिता य् §. 1. 1. 0.); मृंगी a plant so called, हयी a mare, शुनी a bitch, अनडुही, द्वाही a cow, पिप्पली long pepper, मातामही maternal grand-mother, and many others But, on the other hand, the rule is subject to exceptions Ex दंष्ट्रा a back tooth

Also शोष्ण or शोष्णी (optionally formed with this affix) crimson.

‡ Except स्वरु (a damsel) choosing her own husband

|| Ex बह्वी or बहुः much, पद्धती or पद्धतिः a road, and some others, कृपाणी a sword, कल्याणी fortunate, &c.

9 ई (ईष्) terminates, in the feminine, a noun ending in अ, being the denominative of a male, when the term is employed in the feminine on account of relation to the male * Ex गोषी wife of a herdsman; but गोषा, with the affix टाप्, a woman attending kine, and गौषी a woman belonging to a herdsman

10 Likewise a noun ending in अ contained in the term क्रीत preceded by one signifying the instrument or means† (Ex वसक्रीती

* Excepting such terms ending in पालक (Ex गोपालिका wife of SIVA); and excepting सूर्य, provided the derivative signify a godd^{ess} is (Ex सूर्या the divine wife of the sun, सूर्या a human wife of the sun § 1. 1. *). इंद्राणी wife of INDRA, वरुणानी wife of VARUNA, भवानी, शर्वाणी, रुद्राणी, मृडानी wife of SIVA, are irregular, by means of the augment आनुक् (आन्): so are the following by means of the same, with the affix irregularly subjoined viz हिमानी great frost, अरण्यानी a vast forest, यवानी barley, यवनानी writing of the Yavanas. So are the following, optionally, by means of the same augment viz मानुलानी, or—ली, a maternal uncle's wife, उपाध्यायानी, or—यी, a preceptor's wife, but—या, or—यी, a female teacher, आचार्यानी (न् being irregularly retained instead of ए) an instructor's wife, but—या an instructress, अर्याणी, or अर्या, a mistress or a woman of the mercantile tribe, but अर्यी a merchant's wife, क्षत्रियाणी, or—या, a woman of the military tribe, but—यी a soldier's wife

पूतकृतानी wife of INDRA, वृषाकपायी wife of VISHNUL, अग्नायी wife of the regent of fire, कुसितायी and कुसीदायी or कुसिदायी wife of CUSITA, CUSIDA, or CUSIDA मनुः and मनार्थी or मनायी wife of MANT, are irregularly derived from the masculine in उ, इ, an अ, by substituting ऐ for the final (or, in the instance of the last name, ओ, optionally, for उ). In these acceptations but, in other senses, the termination is unaltered.

Ex पूतकृतः a person, by whom oblations have been purified

† Ex वृद्धाणी, the country of the aged, as others said were

† This is not invariably Ex क्षनक्रीता a corrupt woman.

bought for cloth). Also a passive-participle in क्त (क्त &c.) preceded by a term bearing that signification, provided the import of the whole term be diminutive. Ex अग्रलिप्तीयोः a lily covered with small clouds (But, if the import be not diminutive, चंदनानुलिप्ता प्रतिमा an image smeared with much sanders wood) The termination is the same for a (बहुव्रीहि) compound epithet ending in such a participle,* provided it bear an acute accent † that is, if it be preceded

* Except such a compound of which the last term is जात. Ex दंतजाता one, whose teeth are grown. But पाणिगृहीती an espoused woman (—ता on, taken by the hard) and some others, are formed on this affix in limited acceptations only.

† But, if the preceding term in such a compound do not signify a member of the subject's own body, this affix is optionally used. Ex सुरापाना, or —ती, or, who has drunk intoxicating liquor (but वस्त्रिणा clad in cloth, for here the vowel bore a grave accent).

It is likewise optional in any compound (unless the preceding term be सह with, नञ् ther-
gative, or विद्यमान preter), the last term of which is subordinate (उपसर्जन), and signifies a portion of the subject's own body (except क्रीड the hip and certain others), and does not contain more than two syllables (including however, नासिका the nose, and उदर the belly), but ends in अ not preceded by a conjunct including, however, according to some authors, अंग a limb गात्र a member, and कंठ the throat, and, according to all authorities, ओष्ठ the lip, जंघा the upper part of the thigh, दंत a tooth, कर्ण the ear, and शृंग a horn as also पुच्छ a tail, but this affix must be used if this last term be preceded by कंबर variegated मणि a gem विष venom, or शर an arrow, and so it must, if the term or पक्ष a wing be preceded by a term used by way of simile and must not, when a compound ending in नख a nail or मुख the mouth is a proper participle.

Ex ई(डीप्) is used where डीप् is authorized by the rules contained in the preceding paragraph if the first term signify a portion of space. Ex पाङ्मुखी, —खा, having her face towards the east.

Where a portion of the subject's own body is denoted to be that, which is not located and has shape and appertains to a living being but is not fleshy or which appertains to an inanimate thing but is not upon an animal or is annexed to an inanimate thing resembling a living one.

Else if the term do not fall within the conditions of the preceding rules, or of this definition, the termination (आ for round and औ) must be used.

by a generic term.* *Ex.* केशलूनी one, whose hair is cut.

11. ई (ङीष्) terminates, in the feminine, a generic term† that was not restricted to the feminine;‡ provided the penultimate be not यू § (*Ex.* मृगी a doe; ब्राह्मणी a priestess): and, even though यू be penultimate, a generic term ending in रे, and denoting human beings (see patronymicks); but no others. *Ex.* तिज्जिरिः a male or female partridge.

12. उ (उङ्) ¶ is the feminine termination of a generic term ending in उ and denoting human beings (*Ex.* कुरु a female descendant of कुरु), unless यू be the penultimate (*Ex.* आश्वर्युः a woman of a family,

* This limitation excludes such compounds beginning with terms signifying measures of time, or with the words बहु, नञ्, स, सुख, दुःख, कृष्ण &c. though the term subsequent to them take the acute accent. *Ex.* बहुकृता one, who has done much.

† ई (ङीष्) terminates, in the feminine, a noun ending in the term वाङ् *Ex.* दित्यौही name of a demon. So सखी female friend, and अशिषी one, who has no infant, are irregular derivatives with this affix.

‡ Genus is here explained by grammarians as depending first on peculiar distinguishing signs; secondly, on arbitrary analogy: one apprehended from constant marks; the other, not so, but from instruction only, being neither common to all genders, nor restricted to individuals, including also similarity of descent and of studies: thus "Line" is strictly generic; and "priest" is so, (though the form be not different from that of other men,) because this term is rather common to all genders nor restricted to one individual, so patronymicks are generic: but adjectives, or nouns denoting quality, are not so.

§ Though restricted to the feminine, generic terms [they are names of plants] of which the last member is पाक, कर्ण, पर्ण, पुष्प, फल, मूल, or बाल, take this affix. *Ex.* ओदनपाकी a pot-herb.

¶ Except from this limitation हय a horse, मनुष्य a man, and some others: see vi. No. 4.

¶ The Sans. terminates कटु, or कर्मडलु, or a noun ending in the term बाहु, provided they be proper names. पंगू, feminine of पंगु, capable to move, is formed with this

which uses the *Yajurveda*); or denoting an inanimate thing * (*Ex.* कर्कश a jujube); but not animals (*Ex.* धेनुः a milch cow).

13. ई (डीन्) terminates, in the feminine, † शाङ्करव and certain other patronymicks &c. ‡ as also generic terms ending in अ deduced from अञ्.

14. आ (चाप्) is the feminine termination of a crude noun ending in य deduced from यङ् (that is, from ज्यङ् and घङ्), or from यञ् (if this be preceded by the letter ष्, or by the word अदट). *Ex.* आदद्यां a feminine patronymick.

15. ति || terminates, in the feminine, the crude noun युवन् young. *Ex.* युवतिः § a young woman.

affix. श्वश्रू, mother-in-law, is irregularly derived from श्वशुर father-in-law, by means of this affix, after expunging the final अ and antepenult उ.

The same affix terminates a compound term, of which the last member is डुरु, and the first a similitude or else सहित (or सह), शफ, लक्षणा, or वाम.

* Except रज्जुः a rope, हनुः the pouch of the cheek, and some others.

† नारी a woman is derived from नृ or नर a man (for derive नरी from the last) by means of this affix. Also पुत्री a daughter, from पुत्र a son.

‡ Most of them regularly should have the same termination, but deduced from a different affix, and consequently varying in the accent.

§ This is a *tadābhita* affix, and the only one, among terminations denoting the feminine gender.

§ युवती also occurs, and is variously derived by etymologists, either from this; or from a masculine noun.

C H A P T E R XV.

ON INDECLINABLES.

1. A blank (लुक्) is substituted for the feminine termination (आप्), and for an affix of declension (सुप्), after an indeclinable term (अव्यय). Such a term is therefore invariable in the three genders and the three numbers, and in all the cases.

2. Indeclinable terms nevertheless admit the import of cases, numbers, and genders, without their inflections: indeclinable compounds are even subject to variation of gender, assuming the neuter form, other compounds, terminated by indeclinable words, provided these be not principal terms in the compound, are inflected like common nouns.

3. Certain nouns (स्वर &c) are indeclinable; and so are particles (निपात), including prepositions (उपसर्ग and गति); so likewise are adverbial or indeclinable compounds (अव्ययीभाव), and nouns terminated by certain *taddhita* and *crit* affixes.

4. Properly the indeclinable nouns are those, which are invariable, even though they denote substance (i e. even when used as nouns),^a

* स्वर heaven, अंतर middle, प्रातर morning, पुनर again, सन्तुष्ट concealment, उच्चैस् high, नीचैस् low, शनैस् slowly, ऋषक् true, ऋते except, युगपत् at the same time, आरात् 'far, 'near, पृथक् apart, ह्यस् yesterday, श्वस् tomorrow, दिवा in the day, रात्रौ at night, सायम् at eve, चिरम् a long time, मनाक् and ईषत् a little, जोषम् and तूष्णीम् silently, बहिस् and अवस् without, on the outside, समया and निकषा near, स्वयम् of himself, वृथा in vain, नक्तम् at night, नञ् not, हेतौ with cause, इहा manifestation, अद्वा evidently, सानि half, सना, सनात्, and

and the particles are such, as are indeclinable, unless they signify substance (i. e. exclusively of similar terms which are nouns, as पशुः cattle, contradistinguished from पशु well, right).† But, among the in-

सनत् perpetually; उपधा division, तिरस् [in composition with certain verbs] 'concealment, 'awry, 'disrespect; अंतरा 'midst, 'without, except; अंतरेण without, except; ज्योक् 'a long time, 'interrogation, 'quickly, 'now; कम (in composition) 'water, 'head, 'blame, 'ease; श्म ease, well being; सहसा 'unexpectedly, 'inconsiderately; विना without, except; नाना 'many, 'except; सति blessing! स्वधा (interjection) oblation to manes; अलम् 'ornament, 'enough; वषट्, वौषट् and औषट् (interjections) oblation of butter; अन्यत् other; अस्ति existence; उपश्रु 'secretly, 'in a whisper; क्षमा patience; विहायसा atmosphere; दोषा at night; मृषा and मिथ्या false; मुधा in vain; पुरा formerly; मिथो and मिघस 'in private, 'together; प्रायस् frequently, almost; मुहुस् repeatedly; प्रवाहकम् [or प्रवाहिका] at the same time; आर्यहलम् violence; [or आर्य obstacle; हलम् 'negation, 'dispute;] अभीष्टम् 'repeatedly, 'always, साकम् and सार्द्धम् with; नमस् bow, salutation, reverence; हिरू without, except; अद्य auspiciousness; शिकू alas! (reproachfully), अरम् quickly; अम् quickly, 'little, आम् [or आम], indeed, yes; [or certain affixes अम् and आम;] प्रताम् fatigue, प्रशान fame; प्रतान diffusion; मा and माङ् not.

† च 'and, 'only, 'for, 'expletive; वा 'or, 'as, like, 'and; ह 'interjection, 'expletive; अह interjection; एव 'only, exactly, 'even, 'as, एवम् so, in this manner, 'in like manner, 'thus, 'as, 'even, 'exactly, नूनम् 'doubtless, 'probably; शश्रुत् 'again and again, continually, 'for ever, 'always, युगपत् at the same time; भूयस् 'again, 'more; कूपत् excellently, कुवित् much; नेत् doubt, चेत् if; कञ्चित् interrogative particle (with a kind inquiry); यच्च if (expressing dubitation, indignation, or wonder); नह no, हंत ah! expression of joy or grief; माकिम्, माकिर, नकिम् and नकिर no, except; माङ् (मा) and नञ् not; यावत्, तावत् [correlatives] as much as, त्वै and द्वै [or न्वै] ah! expression of doubt; रै 'donation [Ex.

declinable nouns, many terms occur, which are more properly adverbs, conjunctions, prepositions, or interjections among the particles, many are found, which may be deemed aptote nouns. Some are placed in more than one class, on account of a different accentuation, or, as in a few instances, because they are used variously in certain acceptations. The indeclinable compounds and derivatives abovementioned are also reckoned to belong to the class of aptotes; † though some rank them among particles.

देकरोति he gives], † disrespeful interjection, औषट् and औषट् (interjections) obligation of butter, स्वाहा (interjection) obligation to the gods, स्वधा (interjection) obligation to the manes, तुम् thouing, तथाहि thus (introducing an exposition), खलु 'no, 'indeed, † expletive, किल 'as rumoured, 'erroneously, अथ [aptote or particle] 'auspiciousness, [particle] 'immediately, † denoting inception, सुष्ठु excellence, स्म (with the present tense) past time, पशु well, aight, कम् expletive, यथाकथाच rarely (an expression of disrespe), पाट्, प्याट्, अंग, है, हे and भो vocative particles, अये sh! indicating recollection, विषु many, एकपदे same time, युत् (in composition) †

† Words terminated by वेत्, which denotes similitude, are undeclinable Ex ब्राह्मणवत् briefly, राजवत् kingly To the class of aptotes also belong words terminated by त्, तोसुत् and कसुत्, or by a *crit* affix ending in म्, or in a diphthong also adverbial or undeclinable compounds, and likewise nouns terminated by the *saddhita* affixes तसिल् &c. including रक्षाच् (as well as the affixes शस्, तसि, कृत्वसुच्, सुच्, चि, डाच्, &c), by the *unādi* affix आसि [and घाल् peculiar to the *Veda*]. Indeclinable compound terms will be the subject of a future chapter (see *Etymology of comp and terms*) Indeclinable derivatives will be more fully explained in their proper places The following examples may in the mean time suffice कृत्वा having done, कर्तुम् (supine) to do, कुतः whence? यत्र where, तथा so, सदा always, तर्हि then, पंचधा, fivefold, उत्तरस्तात् or उत्तरात् northward, दक्षिणा southward, अल्पशः little by little, द्विः twice, पंचकृत्वः five times, मृत्नीभवति becomes white; पटपटा करोति makes the noise of a *pat*.

5. The prepositions (प्र &c.) are in like manner denominated particles (निपात), provided they do not signify substance (i.e. exclusively of similar terms, which are nouns, such as परा feminine of पर substantive). They are denominated उपसर्ग* when conjoined with terms signifying action, that is, with verbs, and are also named गति (see *Derivation of compound terms*) This last denomination is likewise applicable to certain other indeclinables,† conjoined with the verbs डुकृन्, भू and अस. Some of the prepositions, in certain acceptations, are denominated कर्मप्रवचनीय (see *Syntax*).

* The *Upasargas*, properly so called, are twenty in number, viz प्र pre-eminently, परा conversely, अप inferiour, सम् right, अनु after, अव disrespectfully, निस् certainly (or निरू negative), दुस् (or डुस्) ill, वि especially, आङ् (आ) until, नि within, अथि more, अपि blamably, अति very, सु well, उद् upwards, अभि around, towards, प्रति adversely, परि thorough, thorough, उप near. But to these must be added, on account of certain anomalies, मरूत् wind, अद् 'faith', 'clock', and अंतर् middle.

It must be remembered, that the several prepositions have very numerous acceptations, besides the most common, which are here stated.

One authority allows the expunging of अ in अपि and अव. Ex पिधानम् a covering.

† Authors differ much as to their acceptations, and, in some instances, as to the orthography. Many of these indeclinables are either obsolete, or very rarely used. For the various interpretations of such, as are most in use, dictionaries may be consulted. The following list is compiled from divers authorities.

उरी, उररी, उरी and उररी 'content', 'diffusion', प्रादुस् [or -इ] and आविस् [or -इ] manifestation, सजुस् with, वषट्, वौषट्, औषट्, त्वाहा and स्वधा oblation, शकला, संकला, संशकला, अंशकला, अंशकला, कवाली, केवाली, केवासी, शेवाली, वर्षाली, पर्याली, पौपाली, मस्तसा, मसमसा, आलोपी and पम्पु, hurt, slaughter, smiting, आलंदी and वार्दाली or पार्दाली 'manifestation', 'hurt'; धली, आताली and दिताली perplexity caused afar, ताली and वेताली 'perplexity caused afar', 'diffusion'.

6 The uses of these several denominations will be explained in their places. Meantime it may be remarked, that all these prepositions (उपसर्ग and गति), whether properly so called, or only so denominated on account of certain anomalies, are placed before the verbs, with which they are connected but, in the dialect of the *Vida*, they often follow the verb, or are as frequently disjoined from it. In common speech also, they are sometimes disjoined from the verbs, but, according to the best authorities, they are, in this instance, denominated particles, and not prepositions.

7. Particles, resembling the prepositions, are sometimes found in composition with terms, which would not regularly retain the form that is exhibited, if they were joined with a true preposition (उपसर्ग). In such instances likewise, the seeming preposition must be deemed a particle.

8 Inflected verbs occur in acceptations not reconcilable with such inflection. These also must be considered as particles. So certain in-

धूसी 'diffusion, 'd-fire, 'splendour, धंषी 'diffusion, 'd-struck on, 'sweetness, 'tenderness, 'lamentation, आक्षी, विक्षी and फली wrought, 'hurt, slaughter, smiting, फल्ल and प्रली effluvia, गुलुगुध्रा and गुलुगुला 'pain, 'play (tugging?) and some others. To which must be added, on account of certain anomalies, पुनर again, and चनस् food, and, in limited acceptations, the following terms कारिका determination, सत् respect or show of great affection, असत् disrespect or estrangement, आलम् ornament, अंतर unless nature be signified, काष् and मनस् provided satiety be meant, the indeclinable terms पुरस् before, and अस्म disappearance, as also अक्ष towards (in conjunction with the verb वद, or with one signifying to me); the pronoun अदस् this, when employed reciprocally, and the undecidable term तिरस् concealment. This last term is optionally so denominated in conjunction with the verb डुकृ. So are उपानि and आवाजे Arranging the weak, when these are conjoined with the same verb.

A term ending in the suffix डाच् is denominated गति. Ex पटपटा a certain limit set for and. So is any anuvāsa found, unless followed by इति.

A word, bearing the import of one terminated by चि (i.e. denoting the acquisition of a certain sta-

inflected verbs, which occur as elements of compound terms, or as roots of *taddhita* derivatives, are deemed indeclinable nouns.*

or mode of being), is denominated गति; and the following terms, employed with that import, are optionally so denominated in conjunction with the verb डुकृञ्; viz. साक्षात् obvious, perceptible; मिथ्या false; चिन्ता or चिन्ता thought, भद्रा 'credible, 'excellent, 'auspicious; होचना 'credible, 'excellent, 'splendid; अमा 'privacy, 'aggregate, 'junction, 'power, 'union, 'names; आस्था 'respect, 'agreement; अद्वा faith; प्राजर्या imbecility of age; प्राजरुहा ugliness; बीजर्या 'imbecility, 'ugliness; बीजरुहा beauty; लवणम् becoming the object of affection; शीतम् disrespect; आर्द्रम् or आर्द्रे wet; अर्थे purpose; वशे subjection; प्रसहने and विसहने ability; प्रकंपने and प्रतपने heat; विकंपने 'change of form, 'hurt; अग्नौ sharpness; सह with; नमसः salutation; and some others, as प्रादुस and आविस before mentioned, which are indispensably denominated गति, with the other verbs, but optionally so with डुकृञ्; also उष्णम्, उदकम्, विरहा, संसर्या &c. To which must be added, unless context be signified, उरसि the breast, मनसि the mind, मध्ये midst, पदे foot, and निवचने silence. But the following terms are indispensably denominated गति in conjunction with डुकृञ्; viz. हस्ते and पाणौ the hand, provided marriage be meant; the indeclinable term प्राध्वन sequence, provided the series be occasioned by binding; also जीविका and उपनिषद्, provided similitude be the subject. Many of these terms, as is obvious, are inflected nouns; they are placed here, on account of accentuation, and of certain peculiar inflections of the compound verb in conjunction with them, and with other terms denominated गति (see *Derivation of compound terms*).

* The following are the most common instances of inflected verbs used as particles, or as roots of derivatives. Some have been inserted among the aptotes. अस्मि I (*Ex.* त्वामस्मि वच्मि I tell thee); असि thou; अस्ति existence (*Ex.* आस्तिकः one, who believes in a future state); नास्ति non existence (*Ex.* नास्तिकः one, who disbelieves another world); स्यात् sophism; अस्तु and भवतु indicating reluctant acknowledgment, भवति and विद्यते existence; आस was; वर्तते expression of railery; न वर्तते inauspicious; आह he said; ब्रूहि say (indicating command, &c.); याति can; न याति cannot;

9 Inflected nouns, likewise, are sometimes employed, like crude nouns, for the roots of derivatives. these also must be deemed particles (*Ex: अहम्भ्यः* proud, arrogant). Certain nouns too, which have terminations similar to those of cases, are used adverbially, and are deemed either particles or aptotes. Many instances of such will be found in the several lists inserted in the notes

10 Single vowels have signification as particles, being used as expressions of contempt, pity, surprise, or other emotion; or as vocative particles, or in particular accaptations *

11. The enumeration of terms belonging to these several classes has been left by grammarians avowedly incomplete, to provide for the admission of such indeclinables, as have been overlooked. When any such occur, they are referred to one or both classes of indeclinables, either aptotes or particles, according to their accentuation, rather than their import. For this, and other reasons before suggested, the distinction between aptotes and particles has not been strictly observed in the supplementary list here subjoined †

पश्य and पश्यत see! an expression of veneration or wonder, शंके it is probable, मन्ये suppose, imagine, you would think, पूर्यते it is enough (indicating prohibition), आतंक and आदंक it is bad, or disgusting, आदह 'filled, 'begin, 'an expression of blame, इहि १०. एहि come (an expression of railway).

* अ 'vocative particle, 'privative particle, आ (contradistinguished from आह्) indicating sudden recollection, or comprehension, इ and ई indications of surprise, उ synonymous with उ deduced from उत्र; इ, इ, इ, लृ and लृ indicating alarm, ए vocative particle, ऐ indicating alarm, ओ and औ vocative particles

† भूः the a mof, here, भुव the earth, ज्योम् 'God, 'confert, रोदसी heaven and earth, उषा dawn, संवत् year, सुदि light fortnight, वदि dark fortnight, अस्तम् appearance, स्थाने, युक्तम् and साम्प्रतम् sily, असाम्प्रतम् improperly, वरम् fable, परम् but, अवश्यम् necessarily, क्षामम् spontaneous

12. Among the various indeclinables, some expressly convey the sense, which grammarians assign to them respectively (for example, the true aptotes), others are considered to indicate, rather than express, the import (for instance, the conjunctions and interjections), some are deemed mere expletives, others are employed in forming compound particles. The interpretation of these terms, as usually given in dictionaries, would not be intelligible without examples, especially since the sense is, in many instances, imperfect, until the import of some inflection be added, suitably to the usual employment of the term. On this account the meaning is here, frequently, given in the notes by a corresponding adverb, conjunction, preposition, or interjection. Among various acceptations, the most common only have been in general selected. But, where the terms are obsolete, or at least uncommon, or where the adverbial use of them deviates much from their general acceptation, an uncommon sense is unavoidably exhibited.

औस्य, प्रकामम् and निकामम् very, सत्यम् true, yes, साक्षात् obvious, ताचि
 awry, मंक्षु, आम्बु, ऊटिति, ऊगिति, द्राक्, साक्, भाजक्, अजसम्,
 तरसा and अंजसा quickly, सुष्ठु excellence (well), दुष्ठु pain (ill), सु veneration
 (well), कु blame (ill), *little, मिथु (or मिथुर) a pair, प्रादुस् [or-इ] and
 आविस् [or-इ] manifestation, सपदि at the moment, बलवत् and अतीव
 very, प्रसह्य and बलात् violently, पुरस्, पुरतस्, पुरस्तात् before, in
 front, अर्वाक् after, विष्वक् on all sides, अन्वक् according to, आनुषक्
 successively, आनुषद् argumentatively, अनिशम् and संततम् always, मनस् =
 fast, चनस् food, प्रेत्य transmigration

इव 'as, like', *little, *expletive, वत् and वाद् as, like, चित् and चन (subjoined
 to the inflected pronoun किम्) any, some (Ex कश्चित् some one, कथंचन any low);
 कच्चन interrogative particle (ver a kind inquiry), सूपत् excellently, हि 'for, be-
 cause, *evidently, वै and व, expletive, न, ननु, नवा, नहि, नो, नोहि,
 नहिकिम्, नचेत् and नोचेत् not, nor, no. नहवे no, by no means, वाद् and
 वेद् (a reject or a' oblation of hate . फट् exclamatory used as a sign to obstructed affluence)

किम् what! (contempt or fly or reproachfully), किंकिल it is incredible! वेत् synonym-
 ous with चेत्; अथो synonymous with अथ; इति 'because,' denoting the close, or
 end, इतिह traditionally, उत 'or (doubtfully),' also, नाम evidently, किमुत
 more especially, प्रत्युत on the contrary, यदिनाम nevertheless, कथंनाम how
 then? अथकिन् yes, यदि if, यदुत (conjunction) that, उताहो or perhaps,
 हाहो oh! (expression of wonder or regret), अघो, भगो, हो, हंहो, अहो, हये,
 अयि and पट् vocative particles, अवे, रे and अरे contemptuous vocative particles,
 अररे reproachful exclamation, उञ् (उ) 'expression of doubtfulness,' vocative particle,
 वत् ah! expression of joy or grief, अहो [स] ah! expression of anger or pain, खित्
 expression of contempt, कट् expression of joy, उन् resentful exclamation, अद् ah!
 expression of surprise, अहह expression of great surprise or grief, हुम् ah! expression of
 disapprobation, हिम् expression of alarm, कुम् interrogative particle, ननु denoting an
 interrogation, ननुच an interrogative, introducing an objection, खित् interrogative parti-
 cle, किंखित् or perhaps, आहो and आहोखित् or, नु and नुय perhaps, तु and
 तुवै however, but (differencing), युक् ill, अमा, सह, सन्नम and समम् with,
 निरेण, निराय, निरसत्, निरस्य, निरे with निरसन्नस्य 'without',
 जातु at some time, दिष्ट्या and समुपजीवम् happy, cheerful, शुभम् happily,
 ज्ञतम् true, कृतम् indicating prohibition, शुक्लम् and अज्ञाय quickly, सुक्लम्
 very, पर्याप्तम् enough, शंबट् mind, शप acceptance (Ex शप्नोति he
 accepts); सत् (in composition with a verb) respect, अवस्मात् unexpectedly, सीम्
 every way, मर्या a marked boundary, अग्रे before, preceding, अन्यत्र except,
 अन्योन्यस्य mutual, प्राह्णे and प्रगे in the morning, अद्यत्वे row, मात्रागम
 little (a small quantity), वेलायाम् a measure of time, वाव, ताव and तात् only,
 ग्वो: [र] ill, य killing, विभाषा or (alternative) नुकम् either, or (do let me),
 यदा because, येन, तेन (correlatives) because, यद्, तद् (correlatives) denoting
 cause तथा so, वाम् and (ad pl.), ते by thee, मे by me, मम mine (Ex
 निर्मम foreign to me).

C H A P T E R XVI.

ON CONJUGATION.

SECTION I.

ON THE ROOTS OF VERBS.

1. From a comparison of the inflections of words, and a full consideration of their analogies and anomalies, the *Sanſcrit* grammarians have inveſtigated the roots or themes of verbs, and framed rules for conjugating them, and for deriving nouns from the roots, by means of terminations or affixes, of ſubſtitutions or permutations, and of prefixes or other augmentſ.

2. The root, or theme, denominated धातु, conſiſts of the radical letters, diſjoined from the affixes and augmentſ. It may be called a true verb, and is exhibited various ways in rules of grammar.

First With the efficient radical letters, as they ſtand in all, or in moſt, of the inflections, which can be referred to the ſame theme.

Second With the termination ३ affixed to that efficient root.

Third With the termination ॥ ſubjoined to the radical letters, interpoſing for the moſt part ſuch affix, as the verb affects in the preſent tenſe. The root, thus exhibited, correſponds in general with the third perſon ſingular of the preſent tenſe in the active voice.

Fourth With mute letters or ſyllables annexed either to the efficient

radicals, or to those, from which the proper radicals may be deduced. This is the form, in which the roots or themes are exhibited in the *Dhatu-pāṭa* or catalogue of verbs, and is termed the elementary or original form of the root.

Fig. 1. With elementary radicals, omitting all or some of the mute letters, or with the efficient radicals, retaining the mute letters or some of them.

These, as well as other modes, which are likewise in use, will be easily understood. But, in the present work, the roots are commonly shown in their elementary form.

3 The mute letters, which most frequently occur in the elementary roots of verbs, and the principal uses of those mute letters, are noticed in the margin *.

* अ, subjoined to a root that ends in a consonant, serves to assist the utterance of it; and, if the other mute vowels, being accented with the grave, with the acute, or with the circumflex accent indicate, that the verb is deponent, active, or common (§ 11 3).

अङ्गि प्रदानातिरे दिते चित्ते प्रदिश. इह् नृपत उवाच उचिषसा (Ch. 17 § 1).

इ requires the insertion of न्, after the last efficient vowel of the root, and prevents the expunging of that letter, & here a radical न् would be expunged (Ch. 19 § 11).

ई forbids the use of the prefix इह् in particular instances (Ch. 17 § 1).

उ renders the admission of that prefix optional in some cases.

ऊ renders it optional in most instances.

ऋ prevents the substitution of the short vowel, for the long one, before णि followed by चङ् (Ch. 19 § v 2).

लृ indicates the substitution of अङ् for णि in the active voice (§ III 12 a note).

ए forbids the substitution of the *Prīṭhi* element before सिच् (Ch. 19 § iv 6 a note).

ओ indicates the substitution of न् for त् in certain particular cases.

The mute syllable इह् subjoins the optional substitution of अङ् for णि in the active voice (§ III 12 b).

4. Verbs are arranged in the *D'hātupāṭa*, or catalogue of roots, according to their conjugation, in ten classes (§. ii. 7.). They will be here exhibited in the same order (Ch. 20. &c.); after taking a comprehensive view of the rules for their inflection (Ch. 16.—19.).

5. The prevailing form of conjugation is that of the first class; as also verbs of the tenth (whether these be inflected as derivatives, or be conjugated as simple verbs, which many of this class may be). The intermediate classes are less copious, and may be considered as eight orders of irregular verbs. But many roots, truly irregular, are interspersed among those which are less anomalous; being either placed in subdivisions of the classes, or scattered among the regular verbs.

6. Besides the simple and the derivative verbs arranged in ten classes, and besides other derivative verbs; which will be separately considered (see *Conjugated Nouns, &c.*), some roots occur, which are noticed in rules of grammar, though omitted in the catalogue of themes.—Such roots are denominated, *Sautra-d'hātu*, or verbs, noticed in rules. In this grammar they are referred to their classes, with the designation of supplementary.

7. Denominations of the classes and orders are taken from the verb, which stands at the head of the class, or of the order. The only other denomination, besides अभ्यस्त (Ch. 18. §. iv. 2. *), that requires notice in this place, is वु, which designates any root† analogous to दा or धा, except दाप् and दैप्.

Other mute syllables, जि, टु and डु, indicate the admission of certain affixes, in certain acceptations (see *Participles &c.*).

The use of the mute consonants क, ट, ण, प, ष &c. which serve to discriminate certain verbs, whose efficient radicals are similar, or to authorize the admission of certain affixes, will be noticed in their places.

इ and ऋ distinguish verbs deponent or common (§. ii. 3.).

म् (a sibilious mute letter) shows, that the vowel is in general short before णि (Ch. 19. §. iii. 4.).

† Viz. डुदाञ्, दाण्, दो, देइ, डुधाञ् and धैट्.

SECTION II.

ON THE AFFIXES.

1. लृ, the common sign of moods and tenses distinguished from each other by the mute consonants ट् and ड्; and by mute vowels, is subjoined to a (सकर्मक) transitive verb to denote the agent (कर्तृ); or the object (कर्म), of the action (क्रिया); and to an (अकर्मक) intransitive one, to mark the agent, or (भाव) the condition (i. e. the action itself, which the verb imports).*

2. The moods and tenses, distinguished as abovementioned, are लट् the present; लिट् the remote past; लुट् the absolute future; लृट् the aorist future; (लेट् an imperative, &c. peculiar to the dialect of the *Veda*;) लोट् imperative, &c. लङ् the absolute past; लिङ् imperative, optative, subjunctive, &c. लुङ् the aorist past; लृङ् the conditional future.†

3. The affixes of the active, or of the middle or reflexive voice, are substituted for लृ; these of the middle voice, if the crude verb be distinguished by a mute vowel (*anudatta*) gravely accented, or if the root contain a mute ड्; ‡ the same with a reflexive import, || or the terminations of the active voice, when the sense is not reflexive, if the crude verb be distinguished by a mute अ् or by (*swarita*) a circumflexed mute vowel, § and those of the active voice, in all instances where the reflexive

* The verb itself denotes the action: to be, or to do, generally; or to be, or to do, in a particular manner. In the active voice, the affix marks the agent: in the passive voice of a transitive verb, it marks the object, but, in the passive form of all intransitive verbs, the action itself (see Ch. 21. §. 1. a note.)

† For the other uses and meanings of these moods and tenses, see *Syntax*.

‡ Or if reciprocity of action be indicated.

§ That is, according to the grammarian's definition, if the fruit or consequence of the action

voice is not directed by the foregoing general rules, or by special precepts. But the affixes of the middle voice are exclusively used, to denote the object, or the condition, that is, to form the passive voice of active or of neuter verbs.

4. In each voice, the affixes are nine, denoting three persons and three numbers.

The second sort consists of such verbs, as admit inflections analogous to the middle voice of the *Griks*. The next have the active, but no middle voice. The passive of an intransitive verb is impersonal, as denoting the condition, or mode of being (*Bhava*), possessed by the agent. The passive voice of a transitive verb varies with the person, being governed by the object (*Carma*) in the nominative case. But, when the object and the agent (*Carma-Carta*) are identical, this meaning, analogous to that of *Prinib* reciprocal verbs, is expressed by a passive voice, differing, however, in some instances, from the simple one abovementioned, and which may be called a neuter or reciprocal passive. Transitive verbs also admit the impersonal form, when it is not meant to specify the object, and so does the reciprocal or neuter passive in some instances. This requires elucidation.

The active and passive voices, in their obvious and regular uses, are sufficiently clear, for the act of the real agent is intended. *Ex* a carpenter splits wood with an axe, a cook boils rice in a caldron, or wood is split by a carpenter with an axe, rice is boiled by a cook in a caldron.

When it is not intended to specify the act of the real agent, but to indicate the faculty of the action, the instrument, &c. or other means of effecting it, may assume the name of agent, as independent in respect of their own acts, and the inflection of the verb may denote an agent, which was properly the instrument &c. *Ex* the axe splits the wood, the caldron boils the rice. Here the active voice, or, if the verb be deponent, the middle voice, must be used. But, when the object is in a similar manner treated as the agent, verbs, which were originally transitive, become in general intransitive. *Ex* wood splits, rice boils. This may be expressed by the impersonal verb

Ex भिद्यते काष्ठेन; पच्यते तंदुलेन. Or it may be expressed by the reciprocal

passive. *Ex* wood splits, or is split, of itself. Here the action must be one, which affects the object, not the agent. Thus, if it be said, a traveller approaches a town, the object is not affected by the action, for there is no difference in the town, whether approached or not, as there is in rice, boiled, or raw. The reciprocal passive is therefore restricted to verbs signifying an action, or a condition, which affects the object, and here, to use the language of a Sanskrit grammarian, the agent, being similar to the action which affects the object, is treated like the object, that is, the verb is inflected passively with some variation, however, in certain inflections, and subject to exceptions and anomalies peculiar to this reciprocal passive. But, in general, a verb, used transitively, is not so inflected. *Ex* Two things touch each other. This may be termed a reciprocal active. The subject will be more fully considered under the head of Syntax.

The catalogue of themes specifies the accents of the mute vowels, to discriminate verbs which are active, deponent, or common. But many verbs, which are regularly inflected in the active voice, become deponent, in conjunction with certain prepositions, restricted, however, for the most part, to limited acceptations. A few, also, which regularly are restricted to one voice, admit the middle voice in the reflexive sense, when joined with certain prepositions, while others, which are either deponent, or common, are restricted to the active voice in particular circumstances.

Instances will be given in the subsequent Chapters. For further information, the original grammar may be consulted (Pāṇi Lecl. i § 4). Some verbs are peculiarly anomalous. Thus शङ्क,

यरस्यैपदं, for the active voice.

	Singular.	Dual.	Plural.
3d. (प्रथमः or first*))	तिप् [ति]	तस्	जि [अंति]
2d. (मध्यमः or middle)	सिप् [सि]	यस्	घ
1st. (उन्नमः or highest)	मिप् [मि]	वस्	मस्

आत्मनेपदं,† for the middle or the passive voice.

	S.	D.	P.
3d.	त	आताम्	ऊ [अंत]
2d.	यास्	आयाम्	ध्वम्
1st.	इह [इ]	वहि	महिहू [महि]

N B. प, ट् and ड् are mute; and ऊ is transformed into अंत or into अत् (§ III 1.). तिहू is a denomination of these eighteen affixes, as तहू is, of the nine used in the middle and passive voices.

5. These terminations, and any affix distinguished by a mute श्, are named सार्वधातुक; but, when substituted for लिट्, or for लिङ् in

though regularly active, becomes deponent with affixes containing a mute श्. मृह्, though regularly deponent, is so with such affixes, and with the aorist pass (लुह्), and the imperative, इ (लिङ्), only, and is active in the other tenses. Certain verbs of the first class, वृत्, वृत्, and वृत्, do so before स्य and सन् likewise, that is, in the aorist future and conditional, a 3 in the desiderative, and कृप्, before the same, and in the absolute future (लुट्).

* So designated by *Sanskrit* grammarians; but the third person in grammars of *European* languages.

† The affixes शानच् and कानच् (terminations of participles of the present and past) are also designated by *Sanskrit*. See *Part II*.

its import of benediction, they are called आर्द्रधातुक; 15 are other affixes, subjoined to verbs.

6 Before a *śarvadhātuka* affix, denoting the object, or the condition, or an agent who is identical with the object, यक् (wherein क् is mute) is affixed to the crude verb but, before such an affix, denoting the agent, शप् (wherein both consonants are mute) is subjoined *

7 भू and other verbs, to which शप् is simply subjoined, constitute the first class of verbs. A simple blank (लुक्) is put instead of शप् subjoined to अद् and other verbs of the 2d class, a blank denominated श्लु (in right of which reduplication takes place), to हु and other verbs of the 3d, the affix श्यन् (wherein श् and न् are mute) is subjoined, instead of शप्, to दिव् (दिवु) and other verbs of the 4th रभ् (रु), to सु (षुञ्) &c 5th, ‡ श् (अ), to रुद् &c 6th, भ्रम् (न subjoined to the last vowel of the root), to रुद् (रुद्दि) &c 7th, उ, to तन् (तनु) &c 8th, § म्ना (ना), to क्री (दुक्रीञ्) &c 9th, § and णिच् (इ which requires शप्; see vi), to चुर् &c 10th

* That is, य is subjoined to the root, before *śarvadhātuka*, in the passive voice of transitive verbs, and in the impersonal form of the intransitive, and in the reciprocal or neuter passive, but अ is subjoined in the active and middle voices of verbs active, common or deponent.

† Certain verbs optionally admit either श्यन् or शप्. Vix दुभाश्, भ्लाश्, भ्रम् (1st and 4th classes), क्राम्, लाम्, वसी, चुट् and लष; also यसु singly or with the preposition सम्; but with any other preposition, this verb indispenibly requires the affix श्यन्.

‡ The verb भ्रु, though belonging to the 1st class, requires the affix णु, and is converted into श्रु. अद् also optionally admits the affix

§ धिवि and कृवि take the affix उ, and admit also अ् for the final consonant

§ सुञ्, and the supplementary verbs संभु, संभु, संभु, and लुभु, and णु or श्ना.

8 णिच् is similarly subjoined to any verb, to denote the act or operation of an instigator, or motive, instigating or inciting the voluntary agent and, if the consequence accrue to the agent of the causative action, the middle voice is used, else the active voice but this is optional, if the action be shown to be reflexive by another term in the sentence *

9 To express, that the agent wishes to do the act which the verb imports, a phrase at full length may be used, or सन् (स) may be subjoined to the root with the import of desire. The same affix is also employed for the sense of belief and expectation. Such a derivative verb is either, active, or deponent, like the original verb, from which it was derived.

10. A verb, consisting of a single syllable beginning with a consonant, and certain verbs containing more syllables or beginning with vowels (as डुण्णञ् &c), take यङ् to denote the repetition or the intensity of the action. But a verb, signifying motion, takes this affix with the import of tortuous only. Certain verbs (लुप &c) take the same affix in only an ill sense of the verb.

11. 'A blank (लुक्) may be substituted for यङ् before any affix, and, in such case, the verb is no longer restricted to the middle voice, as it was by the mute ङ्, contained in the derivative verb terminated by यङ्. The old grammarians assigned the name of *Characarita* to this form of the intensive or reiterative.

12. Certain verbs (गुप् &c), in certain limited acceptations, take सन् (ix.) Others, as before mentioned (वृ), take णिच् in their common acceptations. One (क्मु) admits णिङ्; another (ञत) takes ईयङ्; others (गुप् &c) admit आय;† and certain verbs (कंडूञ् &c) require यक्.

* This is subject to exceptions. See *Syntax*.

† These affixes, आय, ईयङ्, and णिङ्, are optionally subjoined to those roots reflexively, when an *ārd'baś'hānuca* affix follows that is, the verb must be conjugated as a derivative one, with the *śūrad'hānuca* affixes, and may be inflected either as a derivative, or as a simple root, with other affixes.

13 The same terms (कंडू &c), being nouns, do not admit the last mentioned affix, but divers nouns are converted into verbs, with various appropriate meanings, by subjoining the affixes (य) क्यच्, क्यङ् or क्यष्, * (काम्य) काम्यच्, (—) क्षिप्, (इ) णिङ् or णिच्; and substituting at the same time a blank (लुक्) for (सुप्) the affixes of cases, for these must be expunged, when they become a component part of (धातु) a verb

14 All these, whether verbs or nouns, terminated by the affixes सन्, णिच् &c (VIII—XIII), are denominated verbs (धातु), †, and consequently admit लृ (लट् &c see II), and its substitutes (तिङ् see IV), together with शप् in the active or in the middle voice, or in both, and यक् in the passive (VI)

15 But the affix शप् and its substitutes (VII), as also यक् (VI), are only employed in four tenses &c viz लट्, लोट्, लृट् and लिङ्; for, in the rest of the tenses, the affixes are *ārdhad hāruca* (V) viz लिङ् in one of its senses, and लिट् as abovementioned (V), and the affix स्य, which is subjoined (precluding शप् &c.) to a verb, before लृ (लट्, or लृट्); and the affix तासि (तास), so subjoined before लोट्; and झि (or rather its substitutes, see § III 12), before लृङ्.

SECTION III.

PERMUTATIONS OF THE AFFIXES.

1 अन्त is substituted for क् contained in an affix (§ II 4), but अन्त for the same following an inflective root denominated अव्यस्त

* A conjugated noun deduced from the first of these affixes, is active, one formed with the second is dependent, but with the third, it is optionally active or deponent.

† They may be termed derivative verbs, and may be distinguished as *causal* or *derivative*, in tenses or iteratives (simple derivatives, and conjugated nouns).

(Ch 18 § IV. 2); or, in the middle or the passive voice, an inflective root ending in a consonant, or in any vowel but अ.†

2 When लिट् follows, आम् is subjoined to a verb, of which the initial is (इच्) any vowel (but अ or आ) prosodially long,‡ as also to certain other original verbs, § as well as to all derivatives (§ 18—13), or rather to any verb, which contains two or more syllables. A blank (लुक्) is substituted for the subsequent affixes, but कृ, भू and आस, inflected with लिट्, are used as auxiliaries after आम्.

3 In the active voice of other verbs, and of these auxiliaries, the following || are put instead of the regular affixes substituted for लिट्.

	S	D	P
3d.	एल [अ]	अनुस	उस
2d.	यल् [य]	अयुस	अ
1st.	एल्ल [अ] §	व	म

N.B. ए and ल् are mute, and औ is substituted for एल्ल subjoined to an inflective root ending in आ.¶

* After the simple inflective root of शीङ् (2d class), but not its derivative (§ 11 11), इ (इट्) is prefixed to अत् substituted for कृ; and may be so, after the inflective root विद् (2d class).

† Except कृच्छ (substituted for कृ) and दुर्णञ्.

‡ Viz कासृ, and any verb containing more than one syllable. Also दय, अय and आस; and optionally उष, विद and जागृ; and त्रिभी, ह्री, दुभृञ् and हु (but, with these four, reduplication takes place, as if इल्ल had been subjoined).

विद् admits a similar formation of the imperative &c (लोट्), with the auxiliary कृ. Ex विदां करोतु.

§ They may likewise be used in (लट्) the present tense of विद्, and so may the first five (3d [17]—2d du.) in the same tense and voice of वृञ्, substituting, however, आह for वृ.

§ In the 5 p tion, the affix is optionally conjoined as a vowel of a mute ए; and the operation, depending on this vowel letter, are therefore optional.

4 But, in the reflective voice, एश् (wherein श् is mute) is put instead of त, and श्रेच् (wherein च् is mute) instead of ऊ, substituted for लिट्. And generally, in tenses &c distinguished by a mute ट्, ए is put instead of (टि) the last vowel (and subsequent consonant, if any there be,) in affixes of the reflective voice; and से for यास् (2d sing)

5 डा, रौ and रस् are put instead of the affixes of (प्रथम) the third (or, as the *Sanscrit* grammarians call it, the first) person substituted for लोट्. And a blank (लोप) is substituted for स in तास् (as in the verb आस) when an affix follows, the initial of which is स or इ; but इ is substituted before one beginning with ए.

6 लोट् is treated like लङ् (3d du 2d du and pl 1st du and pl), but आ-(आट्) is prefixed to the affixes of the first person, † and उ is put instead of इ in affixes substituted for लोट् (except हि and नि); and हि instead of सि (सिप्); but this is permuted in some instances, and expunged in others ‡ तात् (तातङ्) may be substituted for this, and for तु, if the sense be benediction, and नि is put instead of मि (मिप्); and आम् instead of ए, in affixes substituted for लोट् (3d sing du and pl and 2d du), but ऐ instead of the same in the 1st person, and व, after स (2d sing), and अम्, after व (2d pl)

* In general a conſonant to one interpretation of a rule, which will be cited (xii), स, however, is expunged before an affix, or before any term, beginning with श्.

† This prefix is treated as one containing a mute प; and, on the other hand, हि, though substituted for सिप्, is not distinguished by a mute प. इना (§ 117) following a consonant, is converted into शानच् before हि.

‡ वि is substituted for हि following the verb हु or an inchoative root ending in a ऊल् consonant but हि is expunged (लुक्) after an inchoative root ending in अ, or after one terminated by उ deduced from an affix, provided this vowel be not preceded by a consonant.

7. In affixes substituted for लू distinguished by a mute ड् (लड्, लिङ्, लुङ् and लृङ्), a blank (लोप) must be put instead of स in the 1st person; and instead of इ in affixes of the active voice (3d sing. &c.); and ताम् instead of तस् (3d du.), तम् instead of यस (2d du.), and त for ये (2d pl.), and अम् instead of मिप् (1st sing.).

8. सीयुट् (सीय्) is prefixed to affixes substituted for लिङ् in the middle and passive voices; but यासुट् (यास), in the active voice;* and the affix, subsequent to this last prefix, is fictitiously distinguished by a mute ड्; but, if the import of the term be benediction, by a mute क्. रन् is substituted for रु; and जुस् (उस्), for कि (3d pl.); but अत् (अ), for इट् (1st sing.); and सुट् (स) is prefixed to. त् and थ् (3d sing. &c.).

9. इय् is substituted for या (यास) in the सर्वधातुका affix, when subjoined to an inflective root ending in अ.†. But य् and व् are expunged (लोप) before (वल) any consonant except य्.

10. The cerebral letter (ढ्) is substituted for ध् (2d pl.), in the terminations of the aorist past (लुङ्) and remotely past (लिट्), and in the termination षीक्षम् of the imperative &c. (लिङ्), provided these terminations immediately follow an inflective root ending in (इण्) a vowel or semivowel including इ, but excluding अ (or आ). This permutation may take place, if इ deduced from the prefix (इट्) precede such termination, and be itself preceded by (इण्) such a vowel

* A blank (लोप) is substituted for स (deduced from यासुट्, सुट् or सीयुट्)

in the सर्वधातुका affix of the imperative &c. (लिङ्), provided it be not the final letter.

† आ, being a component part of a सर्वधातुका affix distinguished by a mute ड् (b. iv.), is converted into इय् when subjoined to an inflective root ending in अ.

or semivowel. But some grammarians do not admit that permutation after **इ** so deduced, unless it be preceded by such a letter.

11. **उस** (**उस**) is put instead of **जि** (3d sing.) preceded by **सिच्** (**सि**), or following an **अभ्यस्त** term (or the verb **विद**); or preceded by a blank (**लुक्**) substituted for **सिच्*** following a verb ending in **आ** and no other. It is optionally put instead of **जि** substituted for **लङ्** after a verb ending in **आ**, and after the verb **द्विष**.

12. **सिच्** (**स**) is in general substituted for **न्ति** subjoined to verbs (§ 11 15) before **लुङ्**; but **क्व†** for the same, after a verb the last letter of which is (**श्ल**) **ह** or a sibilant, and the penultimate an **इक्** vowel,‡ provided the verb do not require the prefix **इट्** before the *andhadhatucas* (Ch 17. § 1). So **चङ्** (**अ**, requiring the reduplication of a syllable,) is substituted for **न्ति**, before **लुङ्** (denoting the agent), after a verb terminated by **णि** (**णिच्** &c), || and after certain other

* A blank (**लुक्**) is substituted for **सिच्**, after the verbs denominated **बु** (§ 17), and **भू**, **गा**, **स्था** (**ष्ठा**) and **पा**, before the active affixes, but, optionally, after **व्रा**, **घेट्**, **जा** (**शो**), **का** (**को**) and **सा** (**षो**), before the same, and optionally, after **तनु** and other verbs of the 8th class, before **न** and **यास** (§ 14)

स, deduced from **सिच्**, or, according to one interpretation, however deduced, is expunged (**लोप**) before an affix beginning with **श्**; so it is, when preceded by a **कल्** consonant, and followed by such a consonant, or preceded by an inflective root ending in a short vowel, and followed by a **कल्** consonant, or preceded by the prefix **इट्**, and followed by the prefix **ईट्** (Ch 17)

† The final vowel of **क्व** is expunged (**लोप**), when an affix (**तङ्**), beginning with a vowel, follows. But a blank (**लुक्**) may be substituted for the whole of **क्व** subjoined to the verbs **दुह**, **दिह**, **लिह** and **गुह**, when an affix of the middle voice (**आत्मनेपद**), beginning with a dental consonant, or with one labial and dental, follows

‡ Except **दृशि**; and except **श्लिष**, unless this signify to embrace.

|| Except **उन**, **ध्वन**, **इल** and **अर्द**. But this exception is, by the best authorities, restricted to the *śruti*, though others allow it to be optional in common speech.

verbs * But अइ (अ), requiring no reduplication, is substituted for the same after certain others, † and this is optionally the substitute for चि, in the active voice, after a verb distinguished by the mute syllable इइ and after certain other verbs ‡ However, चिण् (इ) || may be substituted for the same, before ते (3d sing rec) in the reciprocal passive of a verb ending in a vowel, § and must, before ते in the passive or impersonal of any verb ¶

13 धू is substituted for त् or यू, preceded by (गच्) an aspirated soft consonant, excepting the verb दुश्मान्.

* Viz शिञ्, दु and सु; and कमु although this have not taken the affix णिच्.

But, optionally, after धेत् and दुश्मिन् (see 2), when the affix denotes the agent.

† Viz असु, वेच् (or its substitute ब्रूञ्) and ख्या (or its substitute चक्षिङ्), provided the affix denotes the agent Also लिप्, पिचि and द्वेञ्; but, optionally, in regard to these three, before the reflexive affixes Likewise, before the active affixes, पुष and certain other verbs (4th class), द्युत and certain others (1st class), and all verbs distinguished by a mute लृ. So, in both voices, सु, शासु and ज्ञ.

‡ जृष्, स्तम्भ (a supplementary verb), मुहु, म्लुच्, गुच्, ग्लुच्, ग्लंच्, षत्त, and दुश्मिन्.

§ The same must be substituted, before ते, after पद; and optionally may be so, even in the middle voice, after दीपी, जनी, वृक्ष, पूरी, नायु and ओषायी.

¶ So it may, before the same, in this voice of the verb दुह; but not so, in the same voice of the verbs रुश्मि and तप; nor in the passive or impersonal of the last verb signifying to regret The two last verb, and several others, as also derivatives in णि, are irregular in the reciprocal passive

§ The affix (त) is expunged (लुप) after चिण्.

SECTION IV.

AFFIXES DISTINGUISHED BY FICTITIOUS MUTE LETTERS *

1 A *farvad'hotuca* affix, that is not distinguished mediately, or immediately, by a mute ए, is similar to one, that contains a mute इ.† But (लिङ्) an affix of the remotely past tense, unless so distinguished, is similar to one, which contains a mute क्, if subjoined to a verb not terminated by a conjunct ‡

2 सन्, having a consonant (रल्) for its initial (i e being destitute of the prefix इट्), is considered to contain a mute क्, when subjoined to a verb ending in an इक् vowel, or to one ending in a consonant with such a vowel contiguous. So are लिङ् and सिच्, having such an initial consonant, when subjoined in the middle or passive voices,|| to such a verb, as has been last described, or to one ending in अ or ऋ. §

* The chief use of these mute letters, क् and इ, is to prevent the substitution of a *guna* or *vidya* letter for an इक् vowel (Ch 2 § 1 1 6)

† So is any affix (except such, as are distinguished by a mute ज् or ण्,) when subjoined to गाङ् (substituted for इङ् Ch 18 § 1 3), or to certain verbs of the 6th class (from वुट् to कुङ्), or षच् (unless आस be the affix of this 1st verb).

So is any affix, to which इट् has been prefixed, when it follows ओविजी; and, optionally, when following डुण्ज्.

‡ Or to जिङ्श्, अद्य, ग्रन्थ, दंस; or ध्वज, or (though distinguished by a mute प) when subjoined to भू.

§ The best authorities confine this restriction to सिच्.

§ As also, optionally, in the instance of गम्. Again, सिच्, so subjoined to हन or येम (but, in one sense of this verb, optionally in another and spensably), or to छा (but here, and in the next instance, इ is substituted for the final), or to a verb denominated वु (§ 1 7), is considered to contain a mute क्.

३ सन् (as well क्त्वा*) having इ (इट्) prefixed to it, is optionally† considered to contain a mute क्, when subjoined to a verb beginning with a consonant, and ending with (इल्) any consonant but य्, or व्, and having इ or उ (or ई or ऊ) for its penultimate.

SECTION V.

SYNOPSIS OF CONJUGATION.

1. Since most inflective roots end in अ before *śarvadhatu* affixes, and since इ is prefixed to *ardhadhatu*s after most roots (Ch 17 § 1), the regular conjugation of simple and derivative verbs may be readily apprehended by considering the terminations of moods and tenses as subjoined to अ and इ; viz *śarvadhatu*s to अ, अय, य, and स, or ष; but *ardhadhatu*s to इ, अयि, यि, and सि, or षि; अ being the close of the root, or इ the beginning of the termination, in the 1st and 6th classes, अय and अयि in the 10th class, and also in causatives, and in some irregulars; य and यि in the 4th class, in some irregulars, and in many conjugated nouns, and स or ष, and सि or षि, in the desideratives, as well as in some irregulars.

2. Verbs of the 5th, 8th, and 9th classes end in नु, उ and ना (or नो, ओ and नी) before *śarvadhatu*s. Here, and in the preceding instances, the permutations of the radicals, before the several terminations, must be carefully noticed, they will be stated comprehensively in the 18th and 19th Chapters, and exemplified at large in the 21st and following Chapters.

* See *Derivatives of Participles &c* for other rules respecting *सहस्रसुप्* &c 11

† But, indispensably, in the instances of रुदिह, विद, and मुष; २१० गृह, जिष्प २११ प्रह.

3. Verbs of the 2d, 3d and 7th classes, and *characarita* intensives, as well as some conjugated nouns, retain the radical termination at the close of the inflective root, before *śarvadhatuca* affixes, as verbs, which refuse the prefix ३ (Ch 17 §. 1), do before *ārdhadhātucas*. Accordingly the general rules of orthography in composition, as well as the peculiar rules of permutation in etymology, must here be carefully observed.

4. Anomalies are so frequent and numerous, and permutations are so various, that it is scarcely possible to select verbs, which are perfectly regular in every inflection, to serve as a paradigm for many others. But, though rules, applicable to the several verbs, are dispersed in various places, their operation will become familiar, from examples of their application in the 21st and following Chapters.

5. The tenses, which are most irregular, are those of the past—especially the aorist past, and, next to that, the pretent or remote. In general, it will be sufficient to exhibit the 3d sing of the present, as an example both of that tense, and of the imperatives, the 3d sing of the remote past, as an example of this tense, the 3d sing of the absolute future, as an instance of all the futures, and the 3d sing or even all the inflections of the aorist past, which is the most anomalous of the tenses. The absolute past may generally be deduced from the present but it must sometimes be shown, and so must the benedictive लिङ्, when not sufficiently obvious through other examples.

6. The following synoptical table exhibits the regular or most frequent terminations of tenses and moods, subject to variations which will be indicated in their places and a second table gives a general view of the formation of inflective roots, independently of the permutation of radicals.

[146]

TENSES &c.	3d PERSON.	P.	2d PERSON.	P.	1st PERSON.
	S.	D.	S.	D.	P.
I Pres.	-ति	-ते	-सि	-थ	-मि
II Rem p	-यु	-युः	-य	-य	-मः
III Abs f	-ता	-ताम्	-तसि	-तास्य	-म
IV Der f	{ -यति	-यतः	-तसि	-तस्य	-तासः
	{ -स्यति	-स्यतः &c.	-स्यसि	-स्यथ	-स्यामः
V Imp	-तु	-ताम्	-[हि]	-त	-आमि
-ben	-तात्		-तात्		-आम
VI Abs p	-न्	-ताम्	-सः	-त	-अम्
VII Imp &c	-त	-ताम्	-तम्	-त	-इयम्
-ben	-यात्	-यासाम्	-इतम्	-इत	-इम
VIII Der p	{ -ईत् or -सीत्	-याम्	-यासाम्	-यास	-यास
	{ -न्	-ताम्	-ष्टम्	-ष्ट	-म
	{ -अन्	-ताम्	-तम्	-त	-म
	{ -यन्	-ताम्	-अतम्	-अत्	-आम
	{ -स्यन्	-स्यताम् &c.	-स्यतम्	-स्यत्	-स्याम

PASSIVE, MIDDLE AND DÉPONENT.

1st PERSON.

S.	D.	P.
-रे	-वहे	-महे
-ए	-वहे	-महे
-ताहे	-तासहे	-तासहे
-छे	-छावहे	-छामहे

3d PERSON.

S.	D.	P.
-से	-इधे	-ध्वे
-से[षे]-आये	-तासे	-ध्वे [इ]
-तासे	-तासधे	-ताध्वे
-छासे	-छेधे	-छाध्वे

TENSES &c.

	S.	D.	P.
i. <i>Pres.</i>	-ते	-इते	-अंते
ii. <i>Rem. p.</i>	-ए	-आते	-इरे
iii. <i>Abs. f.</i>	-ता	-तारौ	-तारः
iv. <i>Act. f.</i>	-छते	-छेते	-छंते
v. <i>Imp.</i>	-ताम्	-इताम्	-अंताम्
vi. <i>Abs. p.</i>	-त	-इताम्	-अंत
vii. <i>Imp. &c.</i>	-ईत	-इयाताम्	-इरन्
-ben.	-षीरु	-षीयाताम्	-षीरन्
viii. <i>Act. p.</i>	-ए	-याताम्	-यत
	-त	-आताम्	-अत
	-अत	-एताम्	-अंत
ix. <i>Cond. f.</i>	-छत	-छेताम्	-छंत
	-स्यत &c.	-स्यत &c.	-स्यत &c.

-ध्वम्

-ध्वम्

-इध्वम्

-षीष्टाः-पीयास्याम्-पीधाम् [इम्]

-ष्टाः-षायाम्-धम् [इम्]

-ध्वम्

-अध्वम्

-सध्वम्

TABLE II.

FORMATION OF INFLECTIVE ROOTS IN EACH TENSE AND MOOD.

- i *Pres* Theme, permuted if necessary, followed by अ, convertible into आ before a semivowel or nasal, but merging in अ or in a *guṇa* diphthong or else followed by अय, य, स, ष, &c. or by उ liable to permutations, as औ &c. or by नु liable to similar permutations, or by नो convertible into नी or न्; or by a blank denominated लृक् or श्लृक्; &c.
- ii *Rem p* Theme, doubled and in general permuted, with or without इ prefixed to the terminations or else theme, not doubled, but in general permuted, and followed by आम् with an auxiliary.
- iii *Abs f* Theme, permuted if there be occasion for it, and with or without इ prefixed to the termination तो &c.
- iv *Aor f* The same root as in the absolute future, with इ in general prefixed to the termination छति &c. or sometimes the root followed by the termination स्यति or छति &c. without इ prefixed thereto.
- v. *Imp &c* The root formed like that of the present tense
- vi *Abs p* With अ or आ prefixed to the inflective root of the present tense but sometimes without that prefix (Ch. 17 § iii)
- vii *Imp &c* The root affected as in the present tense
- *ben* The theme, permuted if requisite, and with इ prefixed to the termination षीष्ट &c. but without such prefix before the termination यात् &c. and sometimes without it before स or ष, or before a blank substituted for स.
- viii *Aor p* Theme, permuted according to exigency, and, in some instances, doubled, with अ or आ usually prefixed to it and with or without the prefix इ before the substitutes of लि; that is, with it generally prefixed to ष deduced from सिच्; but sometimes without it before that or स deduced from the same, and always without it before ष or ष deduced from वस; or before अ or इ, from अङ् चङ् and निष्, or before a blank substituted for सिच् or वस (see § iii 12)
- ix *Cond f.* With अ or आ in general prefixed to an inflective root similar to that of the aorist future.

C H A P T E R XVII.

ON AUGMENTS.

SECTION I.

THE PREFIX इट्.

1. इट् (इ) is (or, if the verb be distinguished by a *mū* to इ, may be,* but, if the verb be a monosyllable, the vowel of which was originally accented with a grave accent,† must not be) prefix-

* Also, in the instance of certain other verbs, as सृ (1st cl.), सू (षृङ् 2d and 4th cl. not सू 6th cl.), and धृज् (not धृ 6th cl.); as also in the instance of the eight verbs, रथ &c. (4th cl.), and likewise in the instance of कुष (9th cl.) preceded by निट् (but here it is indispensable before निष्ठा. See Particles &c.). Neither the exception, nor the option, is allowed in regard to सन् after the five verbs कृ &c. (6th cl.), nor after सि (शिङ्. 1st cl.), पूङ् (1st cl. not पूज् 9th cl.), ऋ (1st and 3d cl.), अंज् (7th cl.), and अष् (5th cl.); nor in regard to सिच् (Ch. 16 § iii) after अंज् (7th cl.), स्तु (ष्टुज् 2d cl.), सु (षु 5th cl.), and धृज् (not धृ 6th cl.); as also after यम, रम, नम (णम 1st cl.), and verbs ending in आ, which moreover take the augment सकृ (स) before सिच् augmented by इट्.

† Monosyllables ending in any vowel, but इ or ऋ, have the vowel gravely accented except the verbs रु, छा, दण, शीङ्, यु (2d cl. not युज् 9th cl.), ए, दुक्, दुओष्मि, डीङ्, शिज्, वृङ् and वृज्.

Among monosyllables terminated by consonants, a hundred and two roots (including in some instances, but not so in others, different verbs with the same radical letters) have the efficient vowels gravely accented viz.

1. ending in क्. शक् (5th cl.)

ed † to an arid had hatuca affix, † the initial of which is (वल) any con-

6 in च्. दुषचर्षू, मुच्छू, रिचिरू (7th cl and रिचि 10th cl but without the affix णिच्), यच (10th cl but without the affix णिच्; and 7th cl including the substitute of ब्रूञ्), विचिरू and षिचिरू.

1 in क्. प्रक्.

15 in ज्. त्यज, णिजिरू, भज, भंजो, भुज (7th cl and भुजो 6th cl), भृजो, दुमस्तो, यज, युजिरू (7th cl and, as some hold, गुज 4th cl), रजो, रंज, विजिरू, ध्वंज, ध्वंज and सृज (4th cl and 6th) [मृज is not included in this list because here the grave accent serves for a different purpose].

15 in ट्. अट्, ह्रुदिरू, श्विट् (4th, 6th and 7th cl), क्किट्, नुट्, एट्, षट् (4th cl), भिट्, विट् (4th cl and 7th, and, as some hold विट् 6th cl but not विट् 2d cl and 10th), श्रुट्, षट्, जिष्विदा, लादिरू and रुट्.

11 in ध्. क्रुध्, क्षुध्, वुध् (7th cl), बंध्, युध्, रुधिरू (7th cl and अनुसुध् 4th cl), राध्, व्यध्, मृध् (4th cl), साध् and षिध् (4th cl).

2 in न्. मन (4th cl) and हन (as well as its substitute वध्).

13 in प्. आप्ल (5th cl and 10th, but without the affix णिच्), क्षिप, कृप, तप (1st and 4th cl and 10th but without the affix णिच्), तिपृ, नृप (4th cl not 6th nor 10th), दृप (4th cl not 6th nor 10th), लिप, लृप, टुवप, शप, जिध्वप and सृपृ.

3 in भ्. यभ्, रभ् and डुलभष्.

4 in म्. गम्, एम, यमु and रमु (or यम and रम).

10 in श्. क्रुश, दंश, दिश, दृशिरू, मृश, रिश, रुश, लिश (4th and 6th cl), विश and स्पृश.

11 in ष्. कृष (1st and 6th cl) त्विष, तृष, द्विष, टृष, पिष, पुष (4th cl), विष् (3d cl and, according to some, विष् 1st cl or, according to others, विष् 9th cl), शिष् (7th cl and, according to some, शिष 1st cl), शिलष (4th cl) and मृष-

sonant but यू. § It must be prefixed to लिट्, notwithstanding general exceptions, unless in instances where this tense is specially excepted (see note §) however, the 2d sing of this tense is irregular (vi).

2. The vowel of this prefix is not convertible into the *guṇa* and *vriddhi* diphthongs (Ch 19 § IV) But the long vowel may be substituted by

2 in स. वसू (1st cl as also the substitute of अद), and वस (1st cl)

8 in ह. दह, दिह, दुह (2d cl not दुहिर 1st cl), एह, मिह, रुह, लिह and वह.

: सू (ष्ण), and क्रमु admit the prefix, provided there be no occasion for using the reflexive voice (आत्मनेपद).

It is prefixed to a *śarvadātaka* one, following the five verbs, रुदिह &c (2d cl), or (provided the initial be स, or the affix be ध्वं,) ईश, ईड and जन (4th cl and जनौ 3d cl).

§ Except a *crīṭ* affix, the initial of which is वश् (as व, इ, म् or न्); and the terminations ति, तु and च (unless subjoined to ग्रह and certain other verbs), and त, थ, सि, सु, र, क and स, deduced from *crīṭ* affixes, and सन्, or an affix distinguished by a mu or व्, subjoined to a verb ending in an उक् vowel, also सन् subjoined to the verbs ग्रह or गृह; and an affix containing a mute व् subjoined to धिञ् (1st cl), and लिट् (1st remote past) following डुकृन् (unless सुट् have been prefixed to this verb § 11 3), or following सृ, भृञ्, वृङ्, वृञ्, लु (ष्टृ), ड, सु and षु (but not after any other verb), and the affixes, denominations *Nishāṭā*, following a verb distinguished by a mute ई, आ or उ, or any verb with which the use of the prefix is in general optional, as also certain other verbs (see Derivation of Participle). But the exception is optional in regard to आ/ल and ता after क्रिश (4th and 9th cl) and पूङ्; and neither exception, nor option, (i. and iii.) is allowed in regard to the same, after वस (1st cl) and वृध; अंचु (to worship) and लुभ (to confound), जृ and वृष्.

¶ The vowel must be lengthened after the verb ग्रह, except in the remotely past tense (लिट्), and except those tenses of the passive, in which the affixes are denoted similar to विए (iii).

for it, when subjoined to a verb ending in **ञ**;* unless prefixed to **लिङ्** (the imperative &c.), or to **सिच्** (Ch. 16. §. iii. 12.) in the active voice.

3. However, the insertion of the prefix, after such a verb, is optional before **लिङ्** and **सिच्** in the reflexive voice, and before **सन्**; and, after a verb ending in **ञ** and beginning with a conjunct, it is optional before **लिङ्** and **सिच्** in the reflexive voice; and, after a verb ending in the syllable **इत्**,† before **सन्**; and, after **इषु** and certain other verbs,‡ before an *ardhadhatuca* affix, the initial of which is **त्**; and, after **कृती** and certain others,|| before one, the initial of which is **स**§ (except **सिच्**); and after a verb distinguished by a mute **उ**, before **त्वा** (see Participles).

4. A verb ending in **ञ** invariably requires this prefix before **स्य**, ¶

5. A verb terminated by **आ**, or any verb reduced to a single syllable, requires this prefix before **वसु** (substituted for **लिङ्**); other verbs reject it* before this affix (see Participles &c.).

* Or to **वृङ्** or **वृञ्** with the same exceptions and option (iii.).

† Also in the instance of **अश्नु** and certain others; viz. **भृञ्**, **दंभु**, **मृञ्**, **लृ**, **यु**, **उणञ्**, **मृञ्** (11 cl.), **सिप्** (the causal of **सिप**), and **सन्** (or **वन्**); to which some add **तन्**, **पन्** and **दरिदा**.

‡ viz. **सह** (घह), **लुभ**, **रुष** and **रिष**.

|| viz. **चृती**, **कृदिङ्**, **नृदिङ्** and **नृती**.

§ Such an affix, subjoined to **गम्**, in the active voice, requires the prefix; but, so subjoined to the four verbs **वृत्** &c. (1st cl.), or to **कृप्**, refuses it; as **तासि** (Ch. 16. §. i. 15.) does, when so subjoined to the last mentioned verb.

¶ So does **हन**.

* However **वसु** requires it; and **गम्**, **हन**, **चिद्** and **विश** (6th cl.), as also **दृशिङ्**, optionally admit it; while certain others form the derivative irregularly (see Derivation of Participles &c.).

6. Such verbs, terminated by vowels, or by consonants provided the radical vowel be अ, as do not admit (1) this prefix before तासि (see Ch 16 § n 15), do not admit it before येल (see Ch 16 § n 3) * but verbs, terminated by consonants following any other radical vowel but अ, require it;† and so do any verbs, with which it was either indispensable or optional before तासि.

7. In the impersonal and passive, when स्य, सिच्, सीयद्, or तासि, follows, the inflective root, if radically ending in a vowel,‡ is liable to the same permutations, as it is before चिष्; and, when it is so permuted under this option, the affix (स्य &c) requires the prefix इट्. By this rule the radical vowel is permuted with the *Viddhi* element, and, if the inflective root then end in आ (Ch 18 § 11), it takes the augment यू (§ iv 1)

SECTION II.

THE PREFIXES ईट् AND अट्.

1. ई (ईट्) is prefixed to a *farvad'hātuca* affix distinguished by a mute प and beginning with a consonant, subjoined to the verb वृञ् (2d cl), and may be prefixed to such an affix subjoined to यङ्, or rather a blank (लुक्) substituted for यङ् (Ch 16 § n 11.) *

2. It may be prefixed to a *farvad'hātuca* affix beginning with a con-

* One authority (BHASKARADWAJA) restricts this to verbs terminated by ई, and consequently verbs, terminated by other vowels, or by consonants following a radical अ, may admit it

† The use of the prefix is here optional in the instance of the verbs सृज and दृशिद्; and is enjoined in the instance of अट्, अ and येञ्.

‡ The rule extends likewise to the inflective roots of the verbs हन, ग्रह and दृशिद्; and, under this rule the initial of हन is permuted with the guttural (वृ). Cf 19 § 1 note ‡

§ Though not distinguished by a mute प. The rule is restricted, however, to the affixes named तिङ् (Ch 16. § 1 4.)

sonant, subjoined to the verbs तु, * रु, स्तु (घृञ्), शम (4th cl.) and अम (1st cl.).

3. It must be prefixed to a *farvad hatuca* affix, consisting of a single consonant, subjoined to the inflective root अस, or to a root terminated by सिच् (Ch 16 § iii 12), or to the five verbs रुदिस् &c. (2d cl.).

4. But अ (अट्) is, according to two authorities, prefixed to such an affix following either of those five verbs, and, according to all authorities, after अद् (2d cl.).

SECTION III.

PREFIXES OF INFLECTIVE ROOTS.

1. अ (अट्) is prefixed to an inflective root, (beginning with a consonant), or आ (आट्) if the initial of the root be a vowel, when लुङ्, लङ्, or लृङ् (Ch 16 § 1 2), follows unless the negative मा (माङ्) be connected with the term

2. The *Vriddhi* element shall be singly substituted for the prefix आ (आट्) together with the vowel which follows it

3. स (सुट्) is prefixed to क्, even though the prefix अ (अट्), or a prior syllable (अभ्यास), intervene, in the verb डुकृञ्, with restricted acceptations, preceded by the prepositions सम्, † परि or उप.

4. So, with restricted acceptations, the verb कृ (6th class), preceded by उप, प्रति or अप, takes the same prefix सुट्. ‡

* This verb, though not noticed in the catalogue of verbs, is conjugated like one of the 2d class. The two next belong to that class

† Here म् is persecuted (Ch 3 § iv 7 ‡)

‡ Other anomalous instances of this prefix occurs as आश्चर्यं wonderful, अद्वैतः ordure, तत्सारः a thief, बृहस्पतिः regent of the planet Jupiter, and a few more

SECTION IV.

FINAL AND MEDIAL AUGMENTS.

1. An inflective root ending in आ takes य् (युक्) before चिण्;* and प् (पुक्) † before णि (णिच् &c.). ‡

2. Nouns, conjugated with क्वाच् denoting thirst or strong desire, take the augment स (सुक्) or अस (असुक्). ||

* As also before a (२२) affix distinguished by a mute न् or ण्.

† But शा (deduced from शो), का (from को), सा (from षो), हा (from ह्ये), मा (from मेज्), वा (from वेज्), and पा (from पा 1st cl. and from पै), require य् (युक्); and पा (2d cl.) takes ल् (लुक्). वा (deduced from ओवे) requires न् (नुक्), when its meaning is to quake or tremble; but, in its other acceptations, it takes प् regularly.

‡ So do the inflective roots of the verbs क् (1st and 3d cl.), रुही, वी, रीङ् (4th cl.), री (9th cl.), कूयी and व्मायी.

But the inflective roots of धृज् and प्रीज् require न् (नुक्). ली (deduced from लीङ् or ली) admits the same, and ला (deduced from लीङ्, ली, or ला) optionally admits either ल् (लुक्), or प् (पुक्); provided the meaning be to melt an unctuous substance.

So भी (from निभी, not भा, deduced from the same root,) requires प् (पुक्), when the immediate cause of terror is signified.

In some verbs, the final of the inflective root itself is permuted before the affix. Thus स्थायी substitutes व् for य्; and शङ् converts ट् into त् (unless the meaning be to go); and रुह optionally substitutes प् for ह्.

‡ क्षीर- and लवण- take the last mentioned augment (अस), when such is the meaning; and so do अश्व- and वृष-, when a mare's or a cow's desire for the male is signified.

3. The inflective root of भू takes व् (बुक्) before an affix beginning with a vowel, in the remote and aorist past (लिट् and लुङ्).

4. The inflective root of असु takes थ् (थुक्) before अङ्. *

5. अ (अम्) may be inserted after the last vowel of a verb, the penultimate of which is न् originally accented with the grave accent; when an affix, beginning with a कल् consonant, and not distinguished by a mute, क्, is subjoined. It must be so inserted in the verbs सृज् and दृशिद्.

C H A P T E R XVIII.

ON THE PERMUTATION OF ROOTS.

SECTION I

PERMUTATIONS OF THE ORIGINAL ROOTS BEFORE
ARD'HAD'HATUÇA AFFIXES.

1. भू is substituted for अस (the radical; not the auxiliary verb), before any ard'had'hātuça affix. So वच् is substituted for वृज्; and ख्याञ्† for चक्षिङ् (optionally, however, before लिट्; and subject to exceptions in particular circumstances). So वी is substituted for अज† (optionally, however, if the affix begin with any consonant but य्).

* So that of पठ् takes the medial augment प् (पुम्); and वच् requires उ (उम्), before this affix; but दृओषि substitutes अ for its final.

† Or क्शा; for this likewise is admissible.

‡ Unless before the affixes वृज्, अप् and क्यप्; and optionally before यु (ल्युट्).

2 जग्धू¹ is substituted for अद् before ल्यप् (see *Participles*), and before an affix beginning with त् and distinguished by a mute क्; but वस् (वस्) for the same, before लुङ् or सन्;* and optionally before लिट्. वय् may be substituted for वेज् before लिट्. बध् is substituted for हन् before लिङ् and (optionally, however, in the middle and passive voices,) before लुङ्.

3 गा is substituted for इण्, or for इक्, before लुङ्; but गम् for either of these verbs,† before णि; and before सन्. गम् too is substituted for इङ् before सन्; but गाङ् for the same before लिट्, and optionally before लुङ्, लृङ्, and णि (followed by सन् or चङ्).

SECTION II.

PERMUTATIONS OF ष् AND ण् WITH स AND न्.

1 ष्, being the initial of a verb,‡ is converted into स;|| and ण्, § into न्.

¹ And before अच्, वज् and अप्. See *Derivation of Nouns from Verbs*.

† Except इण् signifying to make understood.

‡ All monosyllabic verbs, beginning with स् followed by a vowel, or by a dental consonant, (as also the verbs सिङ्, सिद्, सद्, खिञ् and खप्,) are exhibited, in their elementary form, with ष् as the radical initial except सृष्ट्, सृज्, सृज्, सृज्, स्रै, सेक्, and सृ.

§ Except a conjugated noun, and the verbs ध्रिव् and ध्रिक्.

|| All verbs, beginning with न्, are exhibited, in their elementary form, with ण् as the radical initial except नृ, नर्द, दुनदि, नक्, नृती, नाध्, नाध् and नाट् (i.e.

2. स, being thus a substitute,* is convertible into ष; when that, which precedes it, furnishes cause for such permutation (see Ch. 4. §. III. 14) .† unless it be the initial of an inflected word (पद).

3. This permutation takes place after an शण् letter contained in the prior syllable (अभ्यास) of a verb followed by the affix सन् (स); but, if this affix be converted into षन् (ष), the root does not admit this permutation, unless in the instance of the verb घृञ् (2d cl) and of a derivative verb in णि (णिच् &c.).‡

4. After a preposition, that furnishes cause for such permutation (II), ष is substituted for स in certain verbs,|| even though the prefix अट् (Ch 17. § 11) intervene, and, in some of them,§ notwithstanding the intervention of a prior syllable (अभ्यास), and even in the prior syllable itself.

5. After the prepositions परि, नि or वि, the permutation takes

नट् (1st and 10th cl); but not नट् (णट् 2d § of 1st cl).- However, some authorities reduce the number of excepted verbs to seven, by omitting नृ, or नाश्च, or टुनदि.

* The radical स in शासु, वस and वसु, is similarly permuted after an शण् letter or guttural consonant

† This, and the remaining rules contained in this section, are taken from the two last sections of Pāṇini's eighth Lecture

‡ Except छिद, छद and षह; which, in these circumstances, substitute स for स (i. e. retain the dental sibilant)

|| viz घृञ् (5th cl), घृ (6th cl), षो (4th cl), घृञ् (2d cl), and घृभ (1st cl). See the next note

§ viz द्या, सेनय, सेधू (i. e. पिध or पिधू 1st cl not पिध 4th cl), घञ् 1st cl. Also षट्, unless प्रति be the preposition, and संभु (9th cl. supplementary), even with the preposition अव, but in limited acceptations, and खन, conjoined with ज्ञ, or वि, signifying to excavate, and षेवृ. with परि, नि or वि.

place in certain verbs, * but, optionally so, if the prefix अट् intervene †

6 In certain other verbs, with certain prepositions, but only in particular circumstances, the permutation may take effect ‡

7. After a preposition, that furnishes cause for such permutation, or after प्रादुर्, ष is substituted for स become the initial of the verb अस, provided य् or a vowel immediately follow.

8 After the prepositions सु, वि, नि and दु, ष is substituted for स in सुप् (deduced from त्रिच्प). ||

9 The substitution of ष for स does not take place, if this be the initial of an inflected word (पद); nor in the verb सिच् (षिचि) followed by the affix यङ्; nor in सिध् (षिध्) signifying to go, nor in सह converted into सोढ् (§ III 7 note ||), nor (on account of a preposition) in संभु (14 note §), सिवु (षिवु), and सह (पह), followed by चङ्; nor in सु (पुञ् 5th cl) followed by ल्य or सन्; nor (subsequently to the prior syllable) in सद् (षद्) and ध्वंज, followed by लिट्.

* Also in the terms सित and सय.

† Viz षिवु (4th cl), सह (see ix), पुञ्, सञ् (deduced from ध्वंज), and a verb which has the prefix सुट् (Ch 17 § III 3)

‡ Viz स्यद् with अनु, वि, परि, अभि or नि, unless a living being be the subject, स्यादिद् with वि (unless a निष्ठा affix follow), or with परि (though such an affix be subjoined), स्तुर or स्तुल with निद्, नि or वि. But the permutation must take place in संभु (9th cl supp) joined with the preposition वि.

|| Also in the terms सूति and सम.

§ From this restriction, it follows, that the permutation does take place on account of a prior syllable (अभ्यास).

10 After a preposition, that furnishes cause for such permutation (Ch 4 § III 14), ए is substituted for न in a verb originally exhibited with ए for its radical initial (1) The permutation takes effect equally in composition (समास), or without it, when the preposition is prefixed to the verb

11 After such a preposition, ए is substituted for न in the verbs हि (5th cl) and मीजू (9th cl), and in the termination आनि (1st pers sing) of the imperative &c (लोह); and in the preposition नि, before certain verbs,* notwithstanding the intervention of the prefix अट्; but optionally before other verbs, except such roots, as originally have क्, or ख्, for their efficient radical initial, or घ् for their efficient radical final

12 A similar permutation, in right of a preposition, takes place in the verb अन्न (2d cl), and that, even when न becomes the final of a word derived from this root The permutation affects both nasal consonants in this verb, when it has a prior syllable (अभ्यास) arising from reduplication

13 The like permutation takes place in the verb हन, provided अ precede the nasal consonant, but optionally, if व् or म् follow, and not so, when अंतर is the preceding term, if a region be meant †

14 Other rules, restricted to participles and nouns derived from verbs, will be noticed in their proper place

* गद, णद, पत, पद, and verbs denominated घु (Ch 16 § 1), also माहु, मेड, षो, हन, या, वा, द्रा, षा, दुवप, वह, शम (4th cl), चिञ् (5th cl) and दिह (2d cl)

† The term अयन्, preceded by अंतर, suffers the same permutation, unless a region be signified

SECTION III.*

PERMUTATIONS OF ORTHOGRAPHY.

1. In the verb कृ, लृ is substituted for रु,† whether single, or involved in the vowel अ. The same permutation takes place in गृ (6th cl. and 9th also, say some grammarians) before यङ्; or optionally, in the same root, before an affix beginning with a vowel ‡

2. लृ is substituted for रु in a preposition (viz प्र, परा and even परि; but not प्रति, as some affirm, nor दुस्, nor निस्;) before the verb अय; and optionally in परि, before the terms व, अंक and योग.

3. यू is substituted for हृ in आहृ (Ch 16 § III 3 ||), when a ऊलृ consonant (य) follows, and the aspirated consonant, for the unaspirated initial, in दधृ (from दुधाञ् 2d cl.), || when नृ, or यू, or सृ, or धृ, follows (Ch. 16 §. III. 13). .

4. नृ is substituted for the final of a verb ending in म्, when म् or वृ follows §

5. दृ is substituted for the final of a word (पद) ending in स, when the affix सिप् (or rather a blank substituted for it) follows, and that, or रु(इ), may be substituted for the final स, or final दृ, of a verb, when denominated पद, if सिप् (or rather a blank substituted for it) follow.

* Rules, affecting the conjugation of verbs, and contained in the three last sections of PARNIVAS Eighth Lecture (see Ch 2 § 11 7 *), have for the most part been already cited, either as general rules of orthography (Ch 3), or as likewise affecting the declension of certain nouns (Ch 4 § VII. and v 2), or as immediately connected with either rules of conjugation (Ch 16 &c). A few, which are unnoted in other places are collected into this section.

† This is subject to exceptions and, on the other hand, हृ and लृ are in exchangeable, in derivatives from other roots.

‡ That is, optionally in most instances, and possibly in some, and not in all in others.

§ See Ch 4 § III 3 note. Other rules of that Section as applicable to conjugation.

§ See Ch 4 § VII.

6. The long vowel is substituted for an इक् vowel* preceding इ, or व्, penultimate of a verb, if a consonant follow.†

7. इ is expunged (लोप), when इ follows.‡

SECTION IV.

REDUPLICATION OF A SYLLABLE.

1 In the following instances, two syllables are substituted for the first syllable of the term, but for the second, if the initial were a vowel. || however न्, इ, or इ, as also व्, being the first element of a conjunct in such a second syllable, is not repeated in the reduplication, but is left to terminate the initial syllable

2 Of such two syllables, the prior one is denominated अभ्यास; and both are collectively called अभ्यस्त. § The syllable, which is doubled, must be a portion of the verb itself, and not be a prior syllable (अभ्यास). Consequently reduplication cannot be repeated, and it affects the verb independently of prepositions

3 Such reduplication takes place before लिट् (the remote past), ¶

* See Ch 4 § vii 9 and except from that rule an inflective root denominated भ, and the terms कृ (see डुकृञ् 8th cl) and कृ.

† This rule is subject to exceptions

‡ The preceding आण् vowel becomes long when इ, or इ (Ch 3 § ii 6), is expunged (लोप); and ओ is substituted for अ, in the terms सङ् and वङ्, when such letter has been so expunged

|| The third syllable is so doubled in the derivatives of कंदूञ् and certain other verbs (Ch 16 § ii 12), and any one of three syllables may be selected for reduplication in a conjugated noun

§ जक्ष and six other verbs of the 2d class (see Ch 12 § v 4 †) are likewise so denominated

¶ Except दिगि, which is substituted for दय् (deduced from दीङ्) when लिट् follows, and which is not liable to reduplication

and (in derivative verbs) before the affixes **सेन्** and **यङ्**, or a blank substituted for **यङ्** (Ch. 16. §. ii. 9.—12); and before a blank denominated **श्लु** (3d cl.); and before **चङ्** substituted for **ङि** in the aorist past (Ch. 16. §. iii. 12.). *

4 A short vowel is substituted for the original vowel of the prior syllable (**अभ्यास**). Its first consonant is alone retained, the other consonants, if any there be, are expunged but (**खय्**) a hard consonant, preceded by (**श्**) a sibilant, or by (**खय**) another hard consonant, is exclusively retained, and the corresponding palatine (**चु**) is substituted for the guttural (**कु**)† or for **ह**.

5 **अ** is substituted for **अ** terminating a prior syllable:‡ and, in the remotely past tense, the long vowel (**आ**), for **अ** beginning one; but **न** (**नुट्**) is here prefixed to the subsequent inflexive root, provided it contain two consonants || else **आ** and **अ** coalesce.

6 Before the affix **सन्**, **इ** is substituted for **अ** in a prior syllable; and so it is for **उ**, provided a labial consonant (**पु**), or a femivowel (**यण्**), or **ज़**, followed by **अ** or **आ**, be immediately subsequent to such **उ**.§

* Also, in the instance of **कृञ्** and certain others, before the affix **क**; and optionally, in that of **चर्** and certain others, before the affix **अच्**. But here the prior syllable retains its latter consonant, and requires the augment (**आक्**) **आ**; and **हन** and **पट** are particularly irregular See *Derivation of nouns from verbs*.

† Except **कृङ्** (1st cl. nor **कृ** 2d cl. nor **कृङ्** 6th cl.) before **यङ्**.

‡ The vowel is put for the femivowel in the prior syllable of **दुत** and **स्वापि** (the usual of **निष्प**): and the 'ac permutation takes place in **वय** before **लिट्**; and the long vowel is substituted for that of the prior syllable, in the inflexive root of **रण्**, before **लिट्** fictitiously distinguished by a mute **क्**.

§ It is reversed-**इ** prefixed to **अशू** (5th cl.).

§ This is optional in the instance of the verbs **सु**, **शु**, **दु**, **पुङ्**, **पुङ्** and **च्यङ्**.

7. Verbs, denominated वृ, as also मीञ्, दुमिञ्, मा, रंभे, लभे, शक (or शक्), पठ् (Ch. 17. §. 1. 3. t.), and पद, substitute इस् for the radical vowel, when सन् follows without the prefix, so does राध् signifying to kill: others, as आप्, जपि and जग्धु, similarly substitute ई; but दंभ admits ई or इ; and the intransitive verb मुच substitutes the *gūṇa* diphthong and, in all these instances, a blank (लोप) is substituted for the prior syllable (अभ्यास). Ex. दिन्सति (Ch. 19. §. 1. 3).

8. The *gūṇa* letter is substituted for the vowel in the prior syllable of three verbs, णिजिर्, विजिर्, and विष्, on account of श्लु subjoined to them (see 3d cl.), and इ in the prior syllable of three others दुभृञ्, माइ and ओहाइ; as also in क and पृ.

9. The *gūṇa* element is substituted for an इक् vowel terminating a prior syllable, but the long vowel for any other in a prior syllable (unless it be distinguished by a mute क् deduced from an augment or otherwise), when यङ्, or a blank (लुक्) substituted for यङ्, follows. But the augment न् (नुक्) is annexed to अ in the prior syllable of a verb, whose inflective root ended in a nasal consonant.

अ is substituted in the prior syllable of भू, before लिट्.

* नीक् (नी) is annexed to the prior syllable of the verbs वंचु, संसु, धंसु, भंसु, कस, पठ्, पद and स्तंद, before यङ्, or before a blank substituted for it, but नुक् (न्) in the instances of the verbs जप, जभ, दह, दश and भज, and the supplementary verb पश; like य् चर् and पाल (but उ is here substituted for अ in the syllable, that follows the prior syllable— as also, in these two verbs, before an affix, the initial of which is न्).

रीक् (री) is affixed to the prior syllable of a verb, the inflective root of which had क् for its penult, or contained क्; when यङ्, or a blank substituted for यङ्, follows. This इ (रिक्), or रि (रिक्), or रीक् (री) may be so affixed (when a blank is substituted

10. Before चङ् subjoined to णि(णिच् &c.), a prior syllable, followed by one profodially short and contained within the verb, shall be treated as if the affix सन् were subjoined; unless a vowel (अक्) have been expunged (लोप) from the verb. Moreover a long vowel shall be substituted for that of such prior syllable in these circumstances. *

11. For (कल्) any consonant, but a nasal or semivowel, contained in a prior syllable (अभ्यास), the corresponding (चङ्) unaspirated or sibilant letter is substituted: viz. the simple hard consonant, for the aspirated one; and the simple soft one, for the aspirated soft consonant: but the unaspirated and sibilant letters, substituted for themselves, are not in fact permuted.

12. After a prior syllable, the guttural letter (क्) is substituted for इ in हन; and in हि, likewise, unless चङ् be the affix: and, after a prior syllable, arising from reduplication in right of the affix सन् or लिट्, the guttural letter (ग्ल) is substituted in जि; and (क्) may be so, in चिञ्.

SECTION V.

PERMUTATION OF SEMIVOWELS.

1. If (संप्रसारण) a vowel, substituted for a semivowel,† terminate the inflective root, and be immediately preceded by a consonant within

for यङ्) to a verb whose penult or final is ऋ.

* But अ is substituted for the vowel of the prior syllable of the verbs स्मृ, दृ, जित्तरा, प्रघ, मद, लृञ् and स्पश; and, optionally, in वेष्ट and चेष्ट; but ई, in the verb गाण before णि followed by चङ्.

† A subsequent vowel merges in one substituted for a semivowel, and a preceding semivowel is not permuted. See Ch. 4. § 14 4.*

such root, the long vowel is substituted for the short one; provided this be a simple (अण्) vowel.

2. The vowel is substituted for the femivowel, in वेच (including the substitute of वृञ् §. i. 1.), स्वप् (जिष्प), and the last nine verbs of the first class (यज &c.), before an affix distinguished by a mute क्; and in ग्रह, and certain other verbs,* before that, or before one distinguished by a mute झ्;† and, in the prior syllable (अभ्यास) of all these verbs (वच &c.),‡ before (लिट्) the remote past; and, in the causal verb स्वापि (from जिष्प), before चङ् (Ch. 16. §. iii. 13.); and, in the verbs स्वप् (जिष्प), स्यम्, and येञ्, before यङ् (Ch. 16. §. ii. 10.); and in divers verbs,|| in particular circumstances, before निष्ठा (see *Participles &c.*); and, optionally, in the verb श्चि (द्व्योश्चि) before लिट् or यङ्, or before णि (णिच् &c.) followed by सन् or चङ्; and, indispensably, in the verb ह्वेञ्, before णि followed by either of these affixes, or, in this verb, when it is doubled (अभ्यस्त).

3. Permutations, analogous to the substitution of the vowel for the femivowel, take place in divers verbs, before certain affixes. Thus की

* Viz न्जा, वय् (substituted for वेञ्, §. 1. 2.), यध, वश, यच, ओब्रम्ह, प्रक्ष and भ्रक्ष (or भ्रक्षो).

† Except वश followed by यङ्.

‡ Except वेञ्. Moreover य् is not so permuted in वय् (optionally substituted for वेञ्) before लिट्; but is optionally convertible into व्, in this tense, before an affix distinguished by a mute क्.

|| Viz स्ये or ह्ये, and श्येङ्; also श्चा in one instance. † Viz वेञ्, ज्या and ह्येञ्, before the affix ल्यप्.

is substituted for चायू, before यङ्; and पी, for ओप्यायी, before लिट् or यङ्.*

SECTION VI.

PERMUTATION OF DIPHTHONGS.

1. A verb, terminated by a radical diphthong (एच्),† substitutes आ for it, before an affix, that is not distinguished by an initial mute श्.

2. The verbs मीङ्, दुमिञ् and दीङ्, make आ their radical vowel, substituting it instead of the substituted diphthong: and ली and लीङ् optionally admit the same permutation. ‡

3. The verbs दुक्तीन्, इङ् and नि, substitute आ for the diphthong, before the affix णि (णिच् &c.); and so does चिधु, unless the import be a spiritual topick: but चिञ् and स्फुर optionally admit this permutation; and so does वी, provided it signify to be impregnated; and जिभी, provided the verb denote the instigator of terroure: but, with this import, सिङ् indispenfably requires that permutation.

* So स्त्री, for स्तायी, before निष्ठा; and optionally पी for ओप्यायी. See *Derivation of Participles &c.*

† Except येन् followed by लिट्.

‡ They require it, when णि is subjoined. All these verbs (मीङ् &c.), and some others, as स्फुर, स्फुल and गुरी, suffer a similar permutation before certain *erit* affixes. See *Derivation of Participles &c.*

CHAPTER XIX.

INFLECTIVE ROOTS.

SECTION I.

PERMUTATION OF INFLECTIVE ROOTS.

1. The long vowel is substituted for the penult of an inflective root ending in a nasal consonant, before an affix beginning with a रुल् consonant and distinguished by a mute क् or झ्.* But a blank (लोप) is substituted, before such an affix, for the final of such an inflective root, whose vowel was originally accented gravely † And the penultimate is expunged (लोप) in the inflective roots of गम्, हन्, ‡ जनी, खन् and घम्, before an affix beginning with a vowel, and so distinguished: except अङ्.

* Also before the affix क्तिप्. But it is optional in regard to क्रम (क्रम) before क्ता, provided the efficient initial of the affix be a consonant. See *Participles &c*.

† Viz यम्, रम्, एम्, हन्, गम् and मन (4th cl) Also (though the vowel be not so accented) वन्, and similar verbs of the 8th class, as तन् &c

‡ The guttural letter (घ्) is substituted for ह् in हन् before न्, and before an affix distinguished by a mute ज् or ण्, or after a prior syllable, and न् is substituted for the final of हन् before an affix (incident to verbs) containing a mute ज्, or ण्, except चिण् and णल्. But हन् is converted into ज्, before हि; and (provided it signify to Kill) into व्री, before यङ्.

2 The final of an inflective root ending in a vowel * becomes long before सन्, provided the efficient initial of this affix be a कृत्स्न consonant †

3 न् is substituted for the final of an inflective root ending in स्, before an árd haa hatuca affix beginning with स. ‡

SECTION II.¶

PERMUTATIONS OF ROOTS, AND OF THEIR TERMINATIONS, BEFORE ÁRD'HAD'HATUCA AFFIXES.

1. Before an árd had'hatuca affix, § a blank (लोप) is substituted for the final of an inflective root ending in अ; and for the syllable य pre-

* Likewise the penultimate of the roots हन् (हन), and गम् (substituted for इङ्); and, optionally, that of the verb तन् (तनु 8th cl). But आ is substituted for the final consonants in the inflective roots जन् (जनी), सन् (षनु), and खन् (खनु), before the same affix with the same restriction, also before an affix beginning with a कृत्स्न consonant and distinguished by a mute कू or ऊ; and, optionally, before one beginning with यू and so distinguished. The verb तनु (8th cl) is optionally liable to the same permutation of its inflective root before यक्.

† Thus and the first rule in the preceding paragraph are taken from the 1st part of PĀṆINI'S Fourth Section and Sixth Lecture. The remaining rules of that paragraph, with most of those in the notes, are from the second part of the same section. See below, note ¶

‡ PĀṆINI 7 § 14. See exceptions, Ch 16 § 11 5

¶ The rules contained in this and in the following section, and most of those in the preceding one, are extracted from the second part of the Fourth Section of PĀṆINI'S Sixth Lecture, and the permutations there directed, are as it were null, in respect of order or consequent operations. The remaining rules, belonging to that portion of PĀṆINI'S grammar, are, in this work, placed among notes, with which they are otherwise connected.

§ When स is an affix follows the inflective root of भुञ्जो, इ (रम्) may optionally be inferred after the vowel, retaining at the same time, the original इ and penult स.

ceded by a consonant, but optionally for the same deduced from क्य (क्यच् or क्यङ्).

2 Before such an affix, destitute of the prefix इट्, * णि (णिच् &c) is similarly expunged but अय् is substituted for णि before आम्, अंत and certain other affixes †

3 In the passive (कर्म), and impersonal (भाव), an inflective root, the radical final of which is, or originally was, a vowel, ‡ may be subjected to the same permutations, before स्य, सिच्, सीयुट् and तासि, to which it is liable before चिण् (Ch 17 § 17) ॥

* Or before a निष्ठा one, joined with that prefix See *Participles &c*

† See *Derivation of Nouns from Verbs*

‡ Also the inflective roots of the verbs हन, गृह् and दृशिद्.

§ The rule extends to the reciprocal or neuter passive, which is inflected like the simple passive (Ch 16 § 11 3 note §) It is subject to exceptions, in common with other rules affecting the reciprocal viz

A verb ending in सन्, certain roots of the 6th cl (कृ &c), and any verb signifying to adorn, are excepted from all the peculiarities of the passive, except the terminations of the middle voice that is, the use of the affix यक्, the substitution of चिण्, the permutation of the root before स्य &c as before चिण्, and the assertion of the prefix इट्, are not admitted in the reciprocal passive of such verbs

So a root terminated by the causal affix णिच्, and the verbs शिञ् and ब्रूञ्, as also दुह, स्नु. (ष्णु), and नम (णम), refuse, in the reciprocal passive, the affix यक् and the substitute चिण्. Likewise verbs, which were intransitive in the deponent form, and became transitive by means of a causal termination understood as also a verb ending in णि, and the roots श्रंथ, ग्रंथ and वृञ्, in the circumstances

The verbs कुष and रंज are peculiarly anomalous, in the reciprocal passive, using the affix प्रयन्, and the terminations of the active voice, in some tenses, but forming others regularly

Thus the verbs सृज and युज, which, in certain acceptations irregularly use the passive form in the active tense, require the affix प्रयन् instead of यक्. The roots दुह and दुषचष, though transitive, use the reciprocal passive with an active import, and the first of them, as also कृष्ण, refuse the affix यक् and the substitute चिण्.

4 A blank (लोप) is substituted for the final of an inflective root ending in आ, ^१ when the prefix इट् follows, or when an *ardhadhatu* affix, beginning with a vowel, and distinguished by a mute वृ or इ, is subjoined + ई is substituted for the like final of a verb denominated वृ (Ch 16 § 1), and of certain other roots, ‡ when such an affix, beginning with a consonant, is subjoined || But ए, for the same, before लिङ् distinguished by a mute कृ or इ; and, in other verbs, ए may be substituted for आ preceded by a conjunct, if the *ardhadhatu* लिङ् be subjoined.

SECTION III. §

PERMUTATIONS OF ROOTS, AND OF THEIR TERMINATIONS, BEFORE VARIOUS AFFIXES.

1 In the affix इनु (see 5th class of verbs), and in roots ending in इ and उ (or ई and ए), इय् (इयङ्), and उव् (उवङ्), are substituted for those letters respectively (unless the substitution of a *gūṇa* or *vriddhi* element be enjoined), before affixes beginning with vowels (see Ch 4 § vi 3), and, in a prior syllable (अभ्यास), before a vowel, that is not homogeneous to such letter

• ई is substituted for the same, before the affix यत्.

+ य् (युट्) is prefixed to such an affix subjoined to the verb दीङ्; and this prefix prevents the substitution of a semi vowel

‡ viz मा (or माङ्), स्या (प्ता), गा (or गाङ्), पा (1st cl), हा (ओ हाक्), and सा (deduced from षा).

[Except the affix ल्यप्. See Part 1st &c

§ This also is taken from the Fourth Section of PANINI'S Sixth Lecture See § 11 note I

¶ Except भू, which takes the augment दुक् in certain tenses (Ch 17 § iv 3). That augment is excepted from the rules concerning the rules placed in this and the preceding section

2 But **इ** (or **ई**), not preceded by a conjunct within the verb, but terminating an inflective root that is a verb, and consists of two or more syllables, is converted into the semivowel (**य**), before an affix beginning with a vowel (Ch 4 § vi 4).

3 So **उ**, in the verb **हु**, or in any inflective root terminated by **नु**, provided the vowel be not preceded by a conjunct, but the root consist of two or more syllables, is changed to the semivowel (**व**), before a *farvad'hatuca* affix beginning with a vowel *

4 The penultimate vowel of verbs fictitiously distinguished by a mute **म्** (Ch 16 § 1) † is in general short, (but in some instances long,) when **णि** (**णिच्**) is subjoined, or it may be long, if that affix be followed by **चिण**. ‡

5. A blank (लोप) may be substituted for **उ** contained in an affix (provided a conjunct do not precede it), when an affix beginning with **व**, or **म्**, follows. ||

6 **अ** is similarly expunged in **श्न** (**श्नम्** see 7th class of verbs), and in the root **अस**, followed by a *farvad'hatuca* affix distinguished by

* गोह् (deduced from **गुह**) converts its penult into **उ**, when an affix beginning with a vowel is subjoined, so does दोष् (from **दुष**), when **णि** follows. Usually, however, if the meaning be to sadden.

† Viz **चट** and cert in other verbs, among those of the 1st class

‡ Or by **समुल्**. See this and other analogous permutations under *Derivation of Participles*

|| This permutation must take place, in the instance of the verb **हुकुञ्**, before such an affix, or before an affix beginning with **य**. Moreover **उ** must be substituted for **अ**, in this verb terminated by the affix **उ** and followed by a *farvad'hatuca* affix, really, or fictitiously distinguished by a mute **क्** or **ङ्**.

a mute कू or झू. So आ is expunged in इना (see 9th class of verbs), and in any inflective root denominated अभ्यास, before such an affix beginning with a vowel; but is converted into ई,* if the affix begin with a consonant.†

7. ए is substituted for the final of an inflective root denominated चु, before हि;‡ and the prior syllable (अभ्यास) is, at the same time, expunged (लोप).

8. When an affix of the remote past (लिट्), distinguished by a mute कू or झू, is subjoined, ए is substituted for अ situated between single consonants in an inflective root, the initial of which is not liable to permutation on account of लिट्; moreover the prior syllable is expunged. || This permutation takes effect in the like circumstances, before यल्, to which इट् has been prefixed (Ch. 17. §. i. 6.) §

* Except a verb denominated चु.

† In the verb दरिद्रा, it is converted into ई, before such a *śarvadātuka* affix; but is expunged, before an *ārahaḍātuka*.

‡ ए may be substituted for the final of भी (जिभी) before such a *śarvadātuka* affix, also, for the final of हा (ओहाकू): but ई may be substituted, in the last mentioned verb, before हि; and आ may be expunged, before a *śarvadātuka* affix beginning with य्.

§ इ is substituted for the prefix of शास् (to ordain, not आङ् शास् to desire), before an affix beginning with a consonant, and distinguished by a mute कू or झू, or before the affix अङ्. But शा is substituted for शास् before हि.

‡ Also, for the final of the verb अस (अस), before the substitute of this affix

|| Likewise, in the instance of दम्, although the substitution of a blank for न् be, as it were, null in respect of consequent operations

In एश and मन, the permutation is not restricted to this tense.

§ न्, फल, भज, नप (नपूष), and अथ, suffer the like permutation, though

9. ए is not substituted for अ deduced from a *guṇa* element, nor is the prior syllable expunged, in verbs the initial of which is वृ; nor in the verbs शसु and दद.

SECTION IV.

SUBSTITUTION OF *GUṆA* AND *VRIDDHI* LETTERS.

1. The *guṇa* element is substituted for the final of an inflective root ending in an इक् vowel, * before the affix जुस् (Ch. 16. §. iii. 11.), or before any *śarvad'hātuca* or *ārd'had'hātuca* affix. †

2. The same is substituted for an इक् vowel, being the penultimate of an inflective root and prosodially short, ‡ when a *śarvad'hātuca* or *ārd'had'hātuca* affix follows; § as also, for such a penultimate vowel, in an inflective root terminated by the augment पुक् (Ch. 17. §. iv. 1. ‡.).

not falling within the conditions of these rules. So does राध signifying to kill. But जु, भुसु, and जुस (जुसी), optionally admit the permutation; and so do seven verbs of the 1st class, फण &c.

* Except the verbs दीधीङ् and वेवीङ्; which never admit the substitution of a *guṇa*, or *vriddhi*, element. But they drop the final vowel, before an affix beginning with यू, or with इ or ई.

The substitution of the *guṇa* or *vriddhi* element, for an इक् vowel, cannot take place in right of an affix, on account of which a portion of the verb is expunged (Ch. 16. §. ii. 11. and 14.), if such affix be an *ārd'had'hātuca* one.

† In the verb जागृ, the permutation takes place, notwithstanding exceptions suggested by other rules, before any such affix, except वि, चिण्, एल्, or one distinguished by a mute ङ्.

‡ Except an inflective root denominated अयस्, and followed by a *śarvad'hātuca* affix beginning with a vowel and distinguished by a mute प; and except भू and सू (सूङ् 2d cl.), before a *śarvad'hātuca* personal affix (तिङ्).

§ In मिट् (from जिमिदा &c.), its permutation takes place, only before an affix distinguished by an initial mute श्.

3. The *vridd'hi* element is substituted for the final of an inflective root ending in उ (except one denominated अभ्यस्त), before a *farvad'hatuca* affix distinguished by a mute प् and beginning with a consonant, provided something have been expunged (लुक्). *

4. The same is substituted for the final of an inflective root ending in a vowel, or for अ् penultimate of an inflective root,† when an affix, distinguished by a mute ज् or ण्, is subjoined. ‡

5. But the penultimate अ् of an inflective root ending in म्, and whose radical vowel was originally accented with the acute accent, is not so permuted before चिण्, nor before a *cril* affix distinguished by a mute ज् or ण्. ||

6. Before सिच् followed by affixes of the active voice (परस्मैपद), the *vridd'hi* element is substituted for an इक् vowel terminating the inflective root, and must be so for अ् contiguous to ल् or र्, in an inflective root terminated by either of these semi-vowels, even though the affix सिच् be destitute of the prefix इट् (Ch 17. §. 1.); also, for any vowel (अच्) in an inflective root terminated by a consonant (हल्), unless इट् have been prefixed to सिच्; but, optionally, for अ् pro-
sodially short (unless contiguous to ल् or र्), in an inflective root be-

In शीङ्, the permutation takes place before a *farvad'hatuca* affix (though distinguished by a mute क् or ड्): but अयङ् is substituted for the final vowel of this verb, before an affix beginning with य् and distinguished by a mute क् or ड्.

* This is optional in the verb डर्णञ्. But the *gura* diphthong is here substituted, if such affix consist of a single consonant.

† Except जन (or जनी), and वध.

‡ The mediate vowel of the verb मृज् is thus permuted, before any affix incident to verbs

|| Except the compound verb आचम्, and the verbs वमु and कमु.

ginning with a consonant,* provided इट् be prefixed to सिच्.†

7. Before लिट् (the remote past), the *guṇa* element is substituted for the vowel, in an inflective root ending in ञ् and beginning with a conjunct; ‡ or in any inflective root in ञ्; || unless where a different permutation has been directed.

8. Before अङ्, the *guṇa* element is substituted for the vowel, in an inflective root ending in ञ् (or ञ).

9. The same is substituted for the vowel, in an inflective root ending in ञ् and beginning with a conjunct, § when यक्, or यङ्, is subjoined; or before an affix of the imperative &c. (लिट्), beginning with यू, except a *śarvadhātuka* one. ¶

SECTION V.

PERMUTATIONS OF VOWELS.

1. इ is substituted for ञ् final, or penultimate, in the inflective root

* Except one terminated by ह्, म्, or य्, or distinguished by a mute ए; and except the inflective roots of द्रष्टु, श्रु, जागृ and दुष्प्रोक्षि, and a derivative in णि (णिच् &c.); for, in all these instances, the vowel does not become *vriddhi*, when followed by सिच् with इट् prefixed to it. But the permutation must take place in वद and वज.

† Optionally, likewise, in the instance of डृष्टुञ्.

‡ Also in the inflective roots of ञङ् and of ञ.

§ But the short vowel may be substituted, in the verbs शृ, हृ and पृ, and is of course converted into the semivowel before vowels.

¶ Also the verb ञ्.

¶ But रि (रिट्) is substituted for the final of any other inflective root ending in ञ्, before such an affix, or before यक् (not यङ्), or before श्; and, in general, री (रीङ्) is substituted for the final of an inflective root in ञ्, before an affix beginning with यू, except a *śarvadhātuka* one.

of a verb, but उ, for such a final immediately preceded by a labial (or conjointly dental and labial) letter, within the word.

2. ॐ may optionally be substituted for ॐ or ॐ (instead of the regular permutation with अ or इ), before णि followed by चङ्. And, in general, the penultimate vowel of an inflective root becomes short, when णि, together with चङ्, is subjoined: excepting such a root, in which an अक् vowel has been expunged, and excepting one distinguished by a mute ॐ.*

3 The short vowel अ, terminating an inflective root, becomes long, when a *farvadhatuca* affix, beginning with (यञ्) a semivowel, or nasal, or the letter क् or भ्, follows.

4 The final of an inflective root ending in a vowel becomes long, before an affix beginning with यू and distinguished by a mute क् or इ,† except one denominated either *crit*, or *farvadhatuca*.

5. But ई is substituted for the final of an inflective root ending in अ or आ, before the affix क्यच्:‡ and for the final of वा and धा, before यङ्.

* The inflective root of शासु is also excepted. But the substitution of the short vowel is optional, in the instance of भ्राज् (भ्राजृ and दुभ्राजृ), भास् (भासृ), भाष, दीप् (दीपी), जीव, मील and पीड; as also कण and certain others viz रण, भण, मण, हेट and लुप (1st cl), to which some add ह्वेज्, वण, लुठ and लुप् (6th cl), and others likewise add चण and लुट.

The penultimate of (पाय्) the inflective root of पा (1st cl) is expunged, and ई is substituted for the vowel in the prior syllable; when णि, followed by चङ्, is subjoined. So the penultimate is converted into इ, in (स्थाप्) the inflective root of स्था, and may be so in (घ्राप्) the inflective root of घ्रा.

† But the vowel is short in इ (इण्) joined with a preposition, if such affix belong to the imperative &c (लिङ्). And the vowel becomes short in उह joined with a preposition, when any affix, beginning with यू and distinguished by a mute क् or इ, is subjoined.

‡ Other irregular permutations of roots, before this affix, will be noticed under the head of *Crucial Annot.*

SECTION VI.

PERMUTATIONS OF ROOTS BEFORE A MUTE श्.

1 A blank (लोप) is substituted for the final of an inflective root ending in ओ, when श्यन् follows See 4th class of verbs *

2 The vowel becomes long, in eight verbs of the 4th class, श्म &c. before श्यन्; and in सिद्, and क्लृप्, and the compound verb आचम (आहू चम), before any affix distinguished by a mute श्; and in क्लृप्, before such an affix, in the active voice

3 क् is substituted for the final, in the inflective roots of दधु, गम्, and यमु (or यमो), before an affix distinguished by a mute श्.

4 So पिव is substituted for पा, before such an affix, निवृ for वृ, धम for ध्या, तिष्ठ for स्था (ष्ठा), मन for म्ना, यङ् for दा (deduced from दाण्), पश्य for दृश् (दृशिङ्), ऋक् for ऋ (1st cl), धौ for सृ (signifying to run), शीय for शद् (शद्), and सीद for सद् (षद्); also जा for सो, or for जन् (जनी 4th cl).

5 The vowel becomes short in certain verbs of the 9th class, पू &c. †, before an affix distinguished by a mute श्.

6 The rejection of a penultimate न्, before the affix शप्, and the insertion of it, when श is subjoined, take place in certain verbs (§ VII. 2 and 3)

* रि is substituted for the final of an inflective root ending in ऋ, when the affix श is subjoined

† From पूञ् to ली, according to some grammarians, or from पूञ् to the end of the 9th class, according to others

SECTION VII.

REJECTION AND INSERTION OF न्.

1. A blank (लोप) is substituted for न्, following झ् (Ch 16. §. ii. 7.) in an inflective root, and, provided an affix distinguished by a mute क् or झ् follow, for न् penultimate of an inflective root, which ends in a consonant, and was not distinguished by a mute ड्.*

2. न् is similarly expunged (लोप) from the roots दंश्, घञ, घञ्ज and रंज, when the affix श् immediately follows, and from the roots लंग् (लङि) and कंप् (कङि), when an affix distinguished by a mute क् or झ् follows, and from रंज, before णि (णिच्): but, optionally, from भंजो, before णिच्.†

3 न (नुम्) is inserted after the last vowel of a verb originally exhibited with a mute ड्. The same is inserted, in the last verbs of the 6th class, मुच्च् &c, before the affix श्;‡ and in दुमत्तो,|| and एश, before an affix beginning with a कल् consonant, and in रध, जभ, रभ, and डुलभष्, before one beginning with a vowel §

* Except अञ्च् to worship

† See other anomalous permutations among *Derivations of Aouns from Verbs*

‡ Certain other verbs of the 6th class, in which न् is a radical penultimate, as हृङ्, वृङ्, मुफ, उंभ and म्भुंभ, are nevertheless, included in this rule, and retain the penultimate न्, before an affix distinguished by a mute क् or झ् (1)

§ But, here, the augment is inserted before the last consonant, and the preceding स is consequently expunged, before the (कल्) consonant (Ch 4 § vii 2)

§ Except, in regard to रध, an affix to which इट् is prefixed, unless in the remote past (लिट्); and except, in regard to रभ and लभ, the affix शप् and the remote past (लिट्). The last verb is, moreover, subject to other anomalies

C H A P T E R XX.

THE VERB भू TO BE &c.*

SECTION I.

CONJUGATED IN THE ACTIVE VOICE.

* भू [सञ्जायाम्] *Bhu*, to be, conjugat'd in the active voice, with the regular admission of the augment इट्, is the first in the catalogue of verbs.

Existence here signifies, say grammarians, the self support of something already produced for a thing passes through six states, it is born or produced, it exists, it grows, it arrives at maturity, it decays, it perishes. To be, and to do, denote the action in general, and are included in the import of other verbs, which indicate some particular action. Accordingly भू, अस् and कृ are used as auxiliaries, in the remotely past tense of certain verbs.

भू also signifies to attain (see 10th class), and, like most other verbs, is likewise used in many acceptations, besides that which is exhibited as its common and appropriate meaning. *Ex* हिमवतो गंगा प्रभवति the Ganges takes its source from the snowy mountain, मल्लो मल्लाय प्रभवति the wrestler is able to struggle with a wrestler, ग्रामस्य प्रभवति he rules over the village, परास्मभवति he overcomes others, इदमेव संभवति this is possible, स्याली तंडुलास्मभवति the caldron contains the rice, शमनुभवति he feels pleasure, भूतिकामः desirous of power and authority, पुत्रो भवति a son is produced, बहुर्वेभवतो भ्रातृभ्यः an enemy full of ambition.

In such instances, the distinction from the common acceptation of the verb is, generally, but not always, indicated by one or more prepositions prefixed to the root. Grammarians do not, however, consider the whole compound term as a verb, but the simple one only as the verb, and the preposition as an invariable part of its varied import. They differ on this question, whether the preposition must be added to the initial word, or to the root if it be lost.

I PRESENT TENSE. (लट्).

3d <i>sing.</i> भवति	2d <i>sing.</i> भवसि	1st <i>sing.</i> भवामि
<i>du</i> भवतः	<i>du</i> भवथः	<i>du</i> भवावः
<i>pl</i> भवन्ति	<i>pl</i> भवथ	<i>pl</i> भवामः.

II REMOTE PAST (लिट्).

3d <i>sing.</i> बभूव	2d <i>sing.</i> बभूविथ	1st <i>sing.</i> बभूव
<i>du</i> बभूवतुः	<i>du</i> बभूवथुः	<i>du</i> बभूविव
<i>pl</i> बभूवुः	<i>pl</i> बभूव	<i>pl</i> बभूविमः†

III ABSOLUTE FUTURE (लुट्).

3d <i>sing.</i> भविता	2d <i>sing.</i> भवितासि	1st <i>sing.</i> भवितास्मि
<i>du</i> भवितारौ	<i>du</i> भवितास्थः	<i>du</i> भवितासः
<i>pl</i> भवितारः	<i>pl</i> भवितास्थ	<i>pl</i> भवितासः.‡

* Here शप् (अ) has been subjoined to the crude verb भू, before the *farvad'batuca* affixes तिप् (ति) &c substituted for ल् (लट्); which was subjoined to this intransitive verb to mark the agent (Ch 16 § 11 2) The *gun'a* element (ओ) has been substituted for उ (Ch 19 § 14 1) and converted into अच् (Ch 3 § 1 4)

For अ together with the subsequent *gun'a* (अ), a single element, similar to the last, is substituted (3d pl) and the long vowel is substituted for अ, before a *farvad'batuca* affix beginning with a यच् consonant (1st *sing.* *du* and *pl*) See Ch 4 § 14 1 and Ch 19 § 5 3

† वुक् (व) is annexed by way of augment, to भू, before an affix (beginning with a vowel) substituted for लिट् or लुङ् (Ch 17 § 14 3), and अ is substituted for उ, in the prior syllable (अभ्यास) of the verb भू, when लिट् follows (Ch 18 § 14 9) For, here, the syllable (भूव) has been doubled before लिट्, and only the first of the consonants retained for which (being a कल् one), व्, the correspondent unaspirated consonant (जश्), has been substituted, and the short vowel for the long one (Ch 18 § 14 4 and 11).

‡ लल (अ) &c have been substituted for the regular affixes of the active voice, and are denominated *ard'had'batuca* (Ch 16 § 11 3 and § 11 5) and to such of these as begin with a (वल्) consonant, इट् is prefixed (Ch 17 § 1)

§ Here तास् has been subjoined (Ch 16 § 11 15) and इट् prefixed to it (Ch 17 § 1) and the *gun'a* element is substituted as before and डा (in right of whose mute ड्, the टि

IV. AORIST FUTURE. (लृट्).

3d <i>sing.</i> भविष्यति	2d <i>sing.</i> भविष्यसि	1st <i>sing.</i> भविष्यामि
<i>du.</i> भविष्यतः	<i>du.</i> भविष्यथः	<i>du.</i> भविष्यावः
<i>pl.</i> भविष्यन्ति	<i>pl.</i> भविष्यथ	<i>pl.</i> भविष्यामः.*

V. IMPERATIVE &C. (लोट्).

3d <i>sing.</i> भवतु	2d <i>sing.</i> भव	1st <i>sing.</i> भवानि
<i>du.</i> भवताम्	<i>du.</i> भवतम्	<i>du.</i> भवाव
<i>pl.</i> भवन्तु	<i>pl.</i> भवत	<i>pl.</i> भवाम.

But, optionally (if the import be a benediction), 3d and 2d *sing.* भवतात्.†

VI. ABSOLUTE PAST. (लङ्).

3d <i>sing.</i> अभवत्	2d <i>sing.</i> अभवः	1st <i>sing.</i> अभवम्
<i>du.</i> अभवताम्	<i>du.</i> अभवतम्	<i>du.</i> अभवाव
<i>pl.</i> अभवन्	<i>pl.</i> अभवत	<i>pl.</i> अभवाम.‡

portion of the affix तास्, though not a भ root, is expunged by analogy See Ch 3 § 11 6 ‡), as also रौ, and रस्, are substituted for the affixes of the 3d person A blank (लोप) is substituted for स् in तास्, before an affix, the initial of which is स् (2d *sing.*), or इ (3d *du.* and *pl.*) See Ch 16 § III 5.

* स्य has been subjoined (Ch 16 § II 15), and इट् prefixed to it (Ch 17 § 1), changing स् to ष; and the *gur'a* element is substituted for the vowel of the root, and the long vowel, for अ, before the यञ् consonant (see 1)

† The affixes (that is, 3d *du.* 2d *du.* and *pl.* 1st *du.* and *pl.*) are permuted, like those substituted for लङ्; but नि is substituted for मिप् (1st *sing.*), at the same time prefixing आट् to the affixes of the first person and हि is substituted for सिप् (2d *sing.*), but is expunged after अ. In other affixes (3d *sing.* and *pl.*), उ is substituted for इ. शप्(अ) has been subjoined to the root, and the vowel has been transformed into the *gur'a* element तातङ् is optionally substituted for हि and तु, if the import be a benediction See Ch 16 § III 6.

‡ कट् is prefixed to the infinitive root, when लङ् follows (Ch 17 § III 1), and the affixes are permuted, as in other tenses distinguished by a mute इ; that is, ताम्, तम्, न and अम्, are substituted for तस्, घस्, थ and मिप्; and a blank for स् in 1st

vii. IMPERATIVE &c. (लिङ्).

3d <i>sing.</i> भवेत्	2d <i>sing.</i> भवेः	1st <i>sing.</i> भवेयम्
<i>du</i> भवेताम्	<i>du</i> भवेतम्	<i>du</i> भवेव
<i>pl.</i> भवेयुः	<i>pl.</i> भवेत	<i>pl.</i> भवेम.

But, if the import be a benediction,

3d <i>sing.</i> भूयात्	2d <i>sing.</i> भूयाः	1st <i>sing.</i> भूयासम्
<i>du</i> भूयास्ताम्	<i>du</i> भूयास्तम्	<i>du</i> भूयास्व
<i>pl.</i> भूयासुः	<i>pl.</i> भूयास्त	<i>pl.</i> भूयास्तम्.

viii. AORIST PAST. (लुङ्).

3d <i>sing.</i> अभूत्	2d <i>sing.</i> अभूः	1st <i>sing.</i> अभूवम्
<i>du</i> अभूताम्	<i>du</i> अभूतम्	<i>du</i> अभूव
<i>pl.</i> अभूवन्	<i>pl.</i> अभूत	<i>pl.</i> अभूवन्.

But, connected with माङ्, 3d *sing.* भूत् (Ex. माभवान् भूत्).

(*du* and *pl.*), as well as a blank for रे in the active voice (*sing.* 3d and 2d also *pl.* 3d), but त्, becoming the last element of a final conjunct (3d *pl.*), is expunged (Ch. 16 § 11 7 and Ch. 4. §. 11 1) अ, as usual (3d *pl.* and 1st *sing.*), merges in the *gun'a* vowel अ, and becomes long before यञ् (1st *du* and *pl.*)

• यासट् (यास) is prefixed to the affixes. If the import be benediction, they are deemed *śat'baa'batuca*, and that prefix is suitably distinguished by a mute क्, and consequently prevents the substitution of the *gun'a* element. The affixes are permuted as abovementioned, but जुस् (उस्) is substituted for जि (3d *pl.*) and स, being the first element of a final conjunct (Ch. 4 § 11), is expunged (*sing.* 3d and 2d), as is स preceded and followed (Ch. 16. § 11 11. *) by a कल् consonant (3d *du.* 2d *du* and *pl.*), for स was prefixed to त् and घ् (see § 11 7). But, in other senses of लिङ्, the affixes (permuted as before) are *śarva'a'batuca*, and शप् is accordingly subjoined to the root. इय् is substituted for या, being a portion of a *śar'ad'baa'ba* affix, when अ precedes it and य् is expunged before a वल् consonant, and so is स contained in a *śarva'a'batuca* affix substituted for लिङ्, unless it be its final. See Ch. 16 § 11 8 9 and 11.

† A blank (लक्) is put instead of सिच् (substituted for सि), before the active affixes,

1X. CONDITIONAL FUTURE. (लृङ्).

3d <i>sing.</i> अभविष्यत् -	2d <i>sing.</i> अभविष्यः	1st <i>sing.</i> अभविष्याम
<i>du</i> अभविष्यताम्	<i>du</i> अभविष्यतम्	<i>du</i> अभविष्याव
<i>pl.</i> अभविष्यन्	<i>pl.</i> अभविष्यन्त	<i>pl.</i> अभविष्यामः*

SECTION II.

भू CONJUGATED IN THE MIDDLE VOICE AS A DEPONENT VERB †

1. PRESENT. लट्.

3d <i>sing.</i> भवते	2d <i>sing.</i> भवसे	1st <i>sing.</i> भवे
<i>du</i> भवेते	<i>du</i> भवेथे	<i>du.</i> भवावहे
<i>pl.</i> भवन्ते	<i>pl.</i> भवथे	<i>pl.</i> भवामहे.‡

after this and certain other verbs (Ch. 16 §. 11. see a note) and the *gun's* element is not substituted in this root, before *śarvad bhātura* तिङ् affixes. See Ch. 19 §. 14 2 †

अट् is prefixed to the inflective root, when लृङ् follows, unless the term भू connected with the negative माङ् (Ch. 17 §. 11 1). The affixes are permuted as before but जुस् is not substituted for जि, since the verb does not end in आ (Ch. 16 §. 11 1) त्, becoming the final of the conjunct, is expunged as before (see 11. †). वुक् (व) is annexed to भू before vowels (see 11. †)

* अट् is prefixed to the inflective root (Ch. 17 §. 11. 1), and स्य, with its prefix इट्, is subjoined; changing स to घ; and the *gun's* (ओ) is substituted for the vowel of the root. The affixes are permuted as before (v. †) अ merges in the *gun's* (अ) letter, and becomes long before यञ्. See 11

† भू to अट् is, though belonging to the 10th class (see §. 11), may be inflected without णिच्; and, according to some grammarians, it remains a deponent verb but others deny that inference

However, भू, to be, is deponent in conjunction with the compound preposition व्यति, for the reason here subjoined, and is therefore exhibited as an example of deponent verbs. The reader may therefore prefix, to the verb, व्यति before consonants, and व्यत् before vowels. *Ex.* व्यतिभवते *for* † व्यत्यभविष्ट.

When reciprocity of action is indicated, (as it is, in the foregoing instance,) a verb takes the reflexive affixes, unless preceded by the terms इतरेतर, अन्योन्य or परस्पर; and excepting such verbs, as signify to go or to kill (included in the exception, हत् and certain other roots, but excluding ह्). *Ex.* संप्रहरन्ते राजानः kings fight together).

‡ In verbs &c. d singular by a mute ट्, ए is substituted for the टि portion of reflexive

ii. लिट्.

3d sing. वभूवे	2d sing. वभूविषे	1st sing. वभूवे
du. वभूवाते	du. वभूवाधे	du. वभूविबहे
pl. वभूविरे	pl. वभूविद्धे [वे]	pl. वभूविमहे.*

iii. लृट्.

3d sing. भविता	2d sing. भवितासे	1st sing. भविताहे
du. भवितारौ	du. भवितासाधे	du. भवितासहे
pl. भवितारः	pl. भविताधे	pl. भवितासहे.†

iv. लृट्.

3d sing. भविष्यते	2d sing. भविष्यसे	1st sing. भविष्ये
du. भविष्येते	du. भविष्येधे	du. भविष्यावहे
pl. भविष्यन्ते	pl. भविष्यध्वे	pl. भविष्यामहे.‡

affixes, and से is substituted for यास (2d sing.) But इय् (converted into इ before any consonant but य्) is substituted for या, in an affix distinguished by a mute ह् following अ (Ch. 16 § iii 4 9' and †). Now a *survas hatu* affix, which does not contain a म् or प्, is fictitiously distinguished by a mute ह् (du 3d and 2d) See Ch 16 § iv 1.

झप् is subjoined to the root, and the *guna* (जो, converted into अत् before अ,) is substituted अ, as usual, merges in the *guna* vowel and diphthong, अ and ए (3d pl and 1st sing), and becomes long before यञ् (1st du. and pl) See § 11 1 4.

• एश् (ए) is put instead of त (3d sing), and इरेच् (इरे) instead of त (3d pl) substituted for लिट् (Ch 16 § iii 4) The affixes, being denominated *ār'd'had'ēṭuṭa*, इट् is prefixed to a (वल्लु) consonant (Ch 17 § 1 1), and इय् is not substituted (Ch 16 § iii 9 † for आ (du 3d and 2d) Reduplication takes place, and वुक् is annexed to this verb, as before (§ 1. 2) ष् is substituted for स after ए (इण्) vowel, as usual and the cerebral ह् may be substituted for ध्, in the affix खम् following इट् preceded by (इण्) a femivowel or vowel, except अ (and आ). See Ch 16 § iii 10

† See § 1 3 The affixes of 2d and 1st are permuted as above but स, is expunged before an affix, the initial of which is ध् (2d pl), and ह् is substituted for the स of तास, before ए (1st sing). See Ch 16 § iii 5

‡ See § 1 4 The terminations are permuted as in the present tense (1).

v. लोट्.

3d sing. भवेताम्	2d sing. भवस्व	1st sing. भवे
du. भवेताम्	du. भवेद्याम्	du. भवा वहै
pl. भवेताम्	pl. भवध्वम्	pl. भवामहै.*

vi. लिङ्.

3d sing. अभवत्	2d sing. अभवथाः	1st sing. अभवे
du. अभवेताम्	du. अभवेद्याम्	du. अभवा वहि
pl. अभवन्त	pl. अभवध्वमे	pl. अभवामहि.†

vii. लिट्.

3d sing. भवेत्	2d sing. भवेथाः	1st sing. भवेय
du. भवेयाताम्	du. भवेयाद्याम्	du. भवेवहि
pl. भवेरन्	pl. भवेध्वम्	pl. भवेमहि.

But, if the import be a benediction,

3d sing. भविषीष्ट	2d sing. भविषीष्टाः	1st sing. भविषीय
du. भविषीयाताम्	du. भविषीयाद्याम्	du. भविषीवहि
pl. भविषीरन्	pl. भविषीष्टम् [ध्वं]	pl. भविषीमहि.‡

* आम् is put instead of ए in affixes substituted for लोट्; but ऐ in those of the 1st person, and वे instead of the same following स (2d sing.), and अम्, following व् (2d pl). शप् is subjoined to the root; and इय् (reduced to इ before the consonants) is substituted for आ after अ (du 3d and 2d) See Ch 16 § 10 6 and 9 †

‡ अट् is prefixed, and शन् subjoined, as usual, the regular affixes are here employed, with the substitution of इय् (इ before consonants), इ - आ, after अ. इ, following अ, for a disjunctive (ए) regularly (1st sing) See Ch 3 § 10 2.

§ सीच् (सीयुष्ट) is prefixed to the reflexive affixes substituted for लिङ्; रन्

viii. लृङ्.

3d <i>sing.</i> अभविष्ट	2d <i>sing.</i> अभविष्टः	1st <i>sing.</i> अभविषि
<i>du.</i> अभविषाताम्	<i>du.</i> अभविषायाम्	<i>du.</i> अभविष्वहिं
<i>pl.</i> अभविषत	<i>pl.</i> अभविष्टुम[ध्वं]*.	<i>pl.</i> अभविष्महि.†

ix. लृङ्.

3d <i>sing.</i> अभविष्यते	2d <i>sing.</i> अभविष्यथाः	1st <i>sing.</i> अभविष्ये
<i>du.</i> अभविष्येताम्	<i>du.</i> अभविष्येयाम्	<i>du.</i> अभविष्यावहि
<i>pl.</i> अभविष्यन्त	<i>pl.</i> अभविष्यन्त्वम्	<i>pl.</i> अभविष्यामहि.‡

is put instead of ऊ (3d pl), and आ instead of इट् (1st *sing.*) and स (deduced from सीयुट् &c) is expunged in a *śrvaśāstuta* affix substituted for लिङ्, unless it be its final the prefix is consequently reduced to ईय् (and to ई before consonants). See Ch 16 § 11 8.

But, in the same affixes, being *śrvaśāstuta* when the import is a benediction, स is retained, with इट् prefixed to it, since it is a (वल्ल) consonant (Ch 17 § 1 1), and स (सुट्) is prefixed to त्, and to घृ, contained in affixes substituted for लिङ् (Ch 16 § 11 8) In both instances, घृ is substituted for स, after the (इण्) vowel, and ट् and ठ्, for त् and घृ, after घृ (sing 3d and 2d) but छ् may be substituted for ध्व, in अभिष्वम्, after इट् preceded by (इण्) a fem now 1 &c See Ch 16 §. 11 10

* Since the last consonant may be doubled, as also the semivowel, and the final nasal, or any one, or any two, or none of them, this termination may be here varied sixteen ways, and, also, in the preceding instance (vii), but, eight ways, in the remote past (ii) See Ch 11 § 3. 5 § and 1

† सिच् (स) is retained before the reflexive affixes (§ 1 8 †), and इट् is prefixed to it घृ is substituted for स after the (इण्) vowel, -rd, consequently, ट् is put for त् (3d *sing.*), and ठ् for घृ (2d *sing.*). अत् is substituted for ऊ in the reflexive affix, following any letter but आ (3d pl) A blank is substituted for स of सिच्, before ध्व; and छ् may be put for ध्व, in an affix substituted for लृङ् following the prefix इट् preceded by an इण् element See Ch 16 §. 11. 10. 11 and 12.

‡ See § 9 The regular reflexive affixes are here employed, with ph- substitution of इय् (इ) for आ, after अ. Ch 16 § 11. c. 1.

SECTION III.

भू CONJUGATED WITH THE AFFIX णिच् IN THE MIDDLE VOICE.*

Present 3d sing. भावयते &c.†

Rem p 3d sing. भावयंचक्रौ -वभूव -आस &c.‡

Abs. f. 3d sing. भावयिता (2d sing. -तासे &c).

Aor. f. 3d sing. भावयिष्यते &c.

Imp. 3d sing. भावयताम् &c.

Abs. p 3d sing. अभावयत &c.

Imp &c 3d sing. भावयेत and *Ben. 3d sing.* भावयिषीष्ट &c.

Aor p 3d sing. अबीभवत (*du.* -वेताम् *pl.* -वंत 2d sing. -वद्याः
du. -वेद्याम् *pl.* -वध्वम् 1st sing. -वे *du.* -वावहि *pl.* -वामहि).||

Cond f. 3d sing. अभावयिष्यत &c.

* भू, to obtain, takes the affix (३) णिच् (see 10th class of verbs), and is conjugated in the middle voice, as a dependent verb simply derivative (Ch 16 § 11. 24 †).

† In sight of the mute letter ए in the affix णिच्, the preceding vowel becomes *prāṇā* (Ch 19 § 11. 4) and this is changed into आव् b-fore इ; which becomes *gun'a* (Ch. 19. § 11. 1), convertible into अय्, b-fore अ deduced from शप् (Ch. 16 § 11. 6. and 7), and before (३) the prefix of *ard'ha'bhatura* affixes (Ch 17 § 1. 1) Thus the inflexion roots भावय् in all the tenses, except the aorist past.

‡ This, like other derivative verbs, takes आम् in the remote past, and, the affixes being exchanged (लुक्) after आम्, it requires, in the remote past, the auxiliary verbs (वृज्) कृ, भू and आस; the first of which is dependent, if the verb itself be so. See Ch 16 § 11. 2.

§ चङ् (च and ङ are mut-) is substituted for चि, when लुङ्, denoting

SECTION IV.

DERIVATIVES FROM भू.

1. Causal (deduced from णिच्), conjugated in the Active Voice.

Pres. 3d sing. भावयति &c.

Perf. p 3d sing. भावयिष्यत्—वभूव—आस &c.

Abs. f 3d sing. भावयिता (2d sing. —तासि &c.).

Aor. f 3d sing. भावयिष्यति &c.

Imp. 3d sing. भावयतु &c.

Abs. p 3d sing. अभवत् &c.

Imp. 3d sing. भावयेत् and *Perf. 3d sing.* भाव्यात् &c.

Aor. p 3d sing. अवीभवत् *du.* अवीभवताम् *pl.* अवीभवन

2d sing. अवीभवः *du.* अवीभवतम् *pl.* अवीभवत

1st sing. अवीभवम् *du.* अवीभवाव *pl.* अवीभवाम.

Cond. f 3d sing. अभवयिष्यत् &c.*

2. The same is conjugated in the Middle Voice, like the deponent verb. See § III.

the 3d sing. follows a term ending in णि. This affix is expanded (Ch. 19. § 11 2), because the *word* भाव (चड्) is destitute of the prefix इट्, since its initial is not a consonant. The first syllable of the root is doubled before चड्; and the prior syllable is here treated, as if the affix had been सन्. Accordingly, इ is substituted for उ in the prior syllable, before the labial element followed by ञ्; and is converted into the long vowel. See Ch. 16 § 11 12 and Ch. 18 § 11 3 6 and 10.

* The terminations differ, but the intermediate affixes, and the root itself, are affected as in the middle voice. See § III.

3 Desiderative (deduced from सन्), conjugated in the Active Voice.

Present 3d sing बुभूषति &c

Rem p 3d sing बुभूषांचकार-वभूव-आस &c

Abs f 3d sing बुभूषिता (2d sing -तासि &c).

Aor f 3d sing बुभूषिष्यति &c

Imp 3d sing. बुभूषतु &c

Abs p 3d sing. अबुभूषत &c

Imp 3c 3d sing बुभूषेत and Ben 3d sing बुभूषात &c.

Aor p 3d sing. अबुभूषीत du अबुभूषिष्टाम pl अबुभूषिषुः

2d sing अबुभूषीः du अबुभूषिष्टम् pl अबुभूषिष्ट

1st sing अबुभूषिषं du अबुभूषिष्व pl अबुभूषिष्म.

Cond f 3d sing अबुभूषिष्यत &c *

4 The same, conjugated in the Middle Voice.

Present 3d sing यतिबुभूषते &c

Rem p 3d sing यतिबुभूषांचक्रे, -वभूव, -आस; &c

Abs f 3d sing यतिबुभूषिता (2d sing -तासे &c).

Aor f 3d sing यतिबुभूषिष्यते &c

Imp 3d sing यतिबुभूषताम् &c

Abs p 3d sing यत्यबुभूषत &c

Imp 3c 3d sing यतिबुभूषेत and Ben 3d sing यतिबुभूषिषीष्ट &c

Aor p 3d sing यत्यबुभूषिष्ट &c

Cond 3d sing यत्यबुभूषिष्यत &c †

* सन् (wherein न् is mute) refuses the prefix इट्, when followed to an उक् vowel (Ch 17 § 1 1 §), and, consequently (Ch 16 § 1v 2), is fictitiously diphthongised by a mu e कृ; which prevents the permutation of the vowel with a गुण'diphthong. Reduplication takes place, and the vowel becomes short in the prior syllable (Ch 18 § 1 3 and 4) षू is substituted for स on account of the preceding श्ण letter (Ch 4 § iii 14) But, before an ard let katu a affix, अ in सन् is expunged as the final of an inflective root ending in अ (Ch 19 § 1 1)

Thus the inflective root बुभूष before e f. root let katu affixes, and बुभूष before b r d h a t k a t u r a s

† The terminations differ, but the intermediate affixes, and the root are affixed as in the active voice (ii)

5. Intensive (retaining यङ्), conjugated in the Middle Voice, in right of the mute ङ्.

Present 3d sing. वोभूयते &c.

Rem. p. 3d sing. वोभूयाचक्रे &c.

Abs. f. 3d sing. वोभूयिता (*du.*—नासे &c.).

Aor. f. 3d sing. वोभूयिष्यते &c.

Imp. 3d sing. वोभूयताम् &c.

Abs. p. 3d sing. अबोभूयत &c.

Imp. Ec. 3d sing. वोभूयेत and *Ben. 3d sing.* वोभूविषीष्ट &c.

Aor. p. 3d sing. अबोभूयिष्ट &c.

Cond. f. 3d sing. अबोभूयिष्यत &c. *

6. *Chacarita*, or Intensive (rejecting यङ्), conjugated in the Active Voice.†

* यङ् (wherein ङ् is mute) being joined, reduplication takes place, and the *gun'a* diphthong is substituted for the इक् vowel in the prior syllable (Ch. 18 § 11. 3 and 9). Thus the intensive root is वोभूय before *śarvad'bāhuṣas* and वोभूय before *ard'had'bāhuṣas*.

† Reduplication takes place as before *Chacarita* verbs belong to the 2d class (Ch. 24), and, consequently, reject ञप् (Ch. 16 § 11). The verb permutes the vowel before *ard'had'bāhuṣas*, and is not excepted from that permutation, before *śarvad'bāhuṣas* person 1s, when a black (लुक्) substituted for यङ् follows (Ch. 19 § 14. 2. †). But the substitution of the *gun'a* diphthong is often barred by a mute letter ङ्; and, thus, the final is convertible into उवङ् before vowels. Moreover लुक् is annexed in the 2d part. Hence the intensive root is वोभूव्, वोभूव्, वोभोव्, वोभू. Many difficulties, and consequent differences of opinion, arise; the greatest part of which is here passed unnoticed, because this is an uncommon form of the verb. The subsequent remarks will sufficiently explain the inflections.

Pres 3d sing. वोभवीति* or वोभोति* *du.* वोभूतः† *pl.* वोभुवति‡
2d sing. वोभवीषि* or वोभोषि* *du.* वोभूयः† *pl.* वोभूयः†
1st sing. वोभवीमि* or वोभोमि* *du.* वोभूयः† *pl.* वोभूयः†.
Rem 3d sing. वोभवाचकार &c ॥ (but, according to some grammarians, 3d *sing.* वोभाव *du.* वोभुवतुः; or else 3d *sing.* वोभूव *du.* वोभूवतुः &c. ॥).

* A blar! (लुक्) is substituted for यङ् (Ch 16 § 11 11), and reduplication takes place (Ch 18 § 11 3), as before. The root (वोभू) is inflected as a verb (Ch 16 § 11 14), and शप् is expunged, since *Characarita* are included amongst verbs of the second class (Ch 24)

ई (ईङ्) may be prefixed to a *śāras* Plāt, as affix, containing a mute प् and beginning with a consonant (Ch 17 § 11 1). The permutation with the *gun'a* diphthong (वो, resolvable into अय् before vowels,) takes effect, notwithstanding the particular rule respecting the root भू (Ch 19 § 11 2), for a reason explained in the following note (†)

† Such *śāras* *Lūta*, as have not a mute प्, are fictionally (Ch 16 § 11 1) distinguished by a mute इ; which prevents the permutation of the vowel with the *gun'a* diphthong for the permutation is not here barred, in this form of the verb, by a rule respecting the particular verb भू (Ch 19 § 11 2 †), since the imperative वोभूतु is exhibited by the grammarian (Pan' 7 4-65), as an anomaly peculiar to the *Veḷa* whence it is inferred, that the regular substitution of the *gun'a* diphthong, becomes proper in the common dialect. But some grammarians seem to limit the inference to the four tenses &c. in which शप् is expunged

‡ आत् is substituted for क् (3d pl.), following an *abhyāsa* root (Ch 16 § 11 1), and उक् is substituted for रु, before a vowel (Ch 19 § 11 1)

§ No ling prevents the permutation of the vowel with the *gun'a* diphthong, before the affix आत् (Ch 16 § 11 2), as before any a *śāras* *Lūta*, in general for यङ्, a portion of the verb, is not expunged on account of the *arāḥa* *śāras* affix, as such (Ch 19 § 11 1)

But some grammarians do not admit the affix आत्; and say it is a maxim, that a verb is liable to the same rules, in the *Characarita* form, to which it was subject as a simple verb.

A consequent difference of opinion, respecting the permutation of the actual final, will be explained in a subsequent note (§) observing, in this place, that the rule (Ch 16 § 11 1 †), respecting भू (भवति), is not here applicable, because the root is, in that rule, exhibited with the termination ति (तिप्), which indicates the simple verb, or, according to another opinion, because that rule is relative to the particular anomaly of the *Veḷa*

But the author of one of the popular grammars states all rules, affecting particular verbs, as optional and as derivative form of a that is, a root, which is singular as a finite verb, may be substituted as a

Abs. f. 3d sing. बोभावता (2d *sing.* बोभवितासि &c.).

Aor. f. 3d sing बोभविष्यति &c

Imp. 3d sing. बोभवीतु* or बोभोतु* *du* बोभूतां† *pl* बोभुवत‡
2d *sing* बोभूहि§ *du.* बोभूतम्† *pl.* बोभूत‡ and .

Ben 3d and 2d sing. बोभूतात्§ -

1st *sing* बोभवानि§ *du* बोभवाव§ *pl* बोभवाम.§

Abs. p. 3d sing. अबोभवीत्* or -भोत्* *du* -भूताम्† *pl* -भवुः‡

2d *sing.* अबोभवीः* or -भोः* *du* -भूतम्† *pl.* -भूत‡

1st *sing.* अबोभवम्* *du* -भूवां† *pl.* -भूम.†

Imp. &c 3d sing बोभूयात् † (*du* बोभूयाताम् &c.); and

Ben 3d sing. बोभूयात् † (*du.* बोभूयाताम् &c).†

Aor. p 3d sing अबोभूवीत्‡ or अबोभोत्; or, according to others, अबोभवीत् or अबोभूत्; or else, as others hold, अबोभावीत् (*du.* अबोभूताम् *pl.* अबोभवुः; or, according to some grammarians, *du* अबोभाविष्याम् *pl* अबोभवुः or अबोभाविषुः &c).

Cond f 3d sing अबोभविष्यत् &c.

regular one, in the *Characarita* form, with यङ् expunged He, therefore, admits two modes of forming the remote past

§ Since हि is not distinguished by a mute प (Ch 16 § iii 6 †), and तातङ् actually contains a mute ङ्, the permutation of the final vowel is prevented but, since the prefix आङ् has fictitiously a mute प, the permutation takes place in the 1st person of this imperative (Ch. 16. § iii 6)

‡ As an affix, joined with the prefix यासुट्, is fictitiously distinguished by a mute ङ् or क् (Ch 16 § iii §), the substitution of the *gan'a* diphthong is here precluded (Ch 2 §. ii 1. १).

१ The vowel i must be converted into the *gan'a* diphthong, before जुस् (Ch 19 § 17 1) But, in the aorist past, व् (वुकृ) is annexed (Ch 17 § 17 3) to the verb, before a vowel, including even जुस् (Ch 17 § 1 11 and Ch. 19 § iii. 1 १)

7. The same conjugated in the Middle Voice.*

Present 3d *sing.* यतिबोभूते (*pl.* यतिबोभुवते &c.).

Rem p 3d *sing.* यतिबोभवांचजे—बभूव—आस &c.

Abs f. 3d *sing.* यतिबोभविता (2d *sing.* —तासे &c.).

Aor. f 3d *sing.* यतिबोभविष्यते &c.

Imp. 3d *sing.* यतिबोभूताम् (*du.* —भुवतां 1st *sing.* —भवै &c.).

Abs. p. 3d *sing.* यतिबोभूत (*du.* —भुवाताम् 1st *sing.* —भुवि &c.).

Imp. 3d *sing.* यतिबोभुवीत (*du.* —वीयाताम् 1st *sing.* —वीय &c.);

and *Ben.* 3d *sing.* यतिबोभविषीष्ट &c.

Aor. p. 3d *sing.* यतिबोभविष्ट &c.

Cond f 3d *sing.* यतिबोभविष्यत् &c.† - -

This proceeds on an interpretation of the rule (Ch. 17 § 14. 3.), according to which व (वृक्) is invariably annexed to भू, before an affix of the remote and aorist past beginning with a vowel. However, since some restrict that rule to भू ending in इ, the annexing of व takes effect, according to them, only when the substitution of the *gāṇā* or *vriddhi* element is barred (Ch. 19 § 11. 2. 1 and Ch. 16, § 14. 1). They, therefore, admit the permutation with the *gāṇā* diphthong, before those *farvād'hulua* affixes of the aorist, which begin with vowels, as the permutation with the *vriddhi* diphthong has been admitted, before certain *araḥa* affixes, in the remote past (§). If the inference, drawn from the peculiar anomaly of the imperative, be restricted to the terms in which शप् is expunged (†), the rule abridged (Ch. 19 § 11. 2. 1) becomes applicable; and the radical vowel remains unaltered, before consonants.

Thus, the optional use of the prefix ईष्ट, and the different conclusions of grammarians, respecting the permutation with a *gāṇā* diphthong, and regarding the anomalous insertion of व (वृक्), furnish four varieties of the 3d and 2d persons *sing.* and two of the 3d *pl.* and 1st *sing.* A further variation, through all the persons and numbers, arises from considering the rule, which substitutes a black for सिच् (Ch. 16 § 11. 11. 1), as optional. This is founded on the maxim before mentioned (§), for which, however, there is no good authority, that an irregular verb may be inflected, as a regular one, in the *Classical* form.

A sufficient specimen has been here given, of the intricacy, which has arisen from applying, to complex and unusual inflections, rules which are evidently grounded on the simple conjugation of an irregular verb.

* Some grammarians do not admit a middle voice of the *Classical* verb.

† Here, as in the active voice, the vowel is converted into the *gāṇā* diphthong, before *āḥa* affixes, but the permutation is barred by *farvād'hulua*, as before *āḥa* affixes, in the remote past (Ch. 16 § 14. 1), and

8 From a derivative verb, further derivatives (causals &c) may be deduced Ex. बिभ्रवयिषति he wishes to cause existence But सन् is not subjoined to a verb terminated by सन् denoting desire However, it can be so subjoined, if another affix intervene, and, thus, the succession of affixes may be prolonged without limit Ex वोभूयिषयिषति wishes to excite the desire of frequent or intense existence वोभूययिषयति causes the wish of occasioning frequent or intense existence.

9 The causal is the derivative form, which most frequently occurs The others are rarely employed, especially the intensives, and the derivatives deduced from derivative verbs.

SECTION V.

I M P E R S O N A L.

1. From the simple Verb (See § 1).

भूयते; बभूवे; भविता or भाविता; भविष्यते or भाविष्यते;
भूयताम्; अभूयत; भूयेत and Ben. भविषीष्ट or भाविषीष्ट;
अभावि; अभविष्यत or अभाविष्यत.*

उक् is substituted for रु, before such of these, as begin with vowels In the first person of the imperative (लोट्), since the affix through its prefix, is distinctly distinguished by a mute प (Ch 16 § 1 6 4) it is not considered to contain a mute इ; and, therefore, the permutation with the gun'a diphthong is not precluded

* The reflexive affixes are employed in this as in the passive voice यक् (य) is subjoined to the verb (Ch 16 § 1 6) before a *forward* affix इ (इट्) is prefixed to स्य, सिच्, सीयुट् and तासि, being a *backward* affixes and the vowel is convertible into the gun'a diphthong as usual, or the inflected root may be permuted (the vowel may become *oriddhi*), in the manner as before चिण् (Ch 19 § 1 3) This affix (whrein च् and ए are mute) is substituted for चि (Ac p), before त (3d fr.), and the termination (त) is expunged (Ch 16 § 1 12 4) The remotely past tense is analogous to that of the active voice, though some grammarians erroneously make it बुभूवे.

2. Since the causal is of course transitive, there can be no impersonal deduced from it; and the derivative verb भू (10th cl.) is also transitive: but, should any instance occur of this verb bearing a neuter sense, when joined with a preposition, the impersonal will agree with the 3d sing. of the passive (§. vi. 2.).

3. From the Desiderative (See §. iv. 3.).

बुभूष्यते; बुभूषांचक्रे, -बभूवे, -आसे; बुभूषिता; बुभूषिष्यते;
बुभूष्यताम्; अबुभूष्यत; बुभूष्येत or बुभूषिषीष्ट; अबुभूषि;
अबुभूषिष्यत.*

4. From the Intensive (See §. iv. 5.).

बोभूयते; बोभूयांचक्रे, -बभूवे, -आसे; बोभूयिता; बोभूयिष्यते;
बोभूयताम्; अबोभूयत; बोभूयेत or बोभूयिषीष्ट; अबोभूयि;
अबोभूयिष्यत.†

5. From the *Charcārīta* Intensive.

बोभूयते; बोभवांचक्रे &c; बोभवितां or बोभांविता; बोभविष्यते
or बोभाविष्यते; बोभूयताम्; अबोभूयत; बोभूयेत and बोभविषीष्ट
or बोभाविषीष्ट; अबोभावि; अबोभविष्यत or अबोभाविष्यत.‡

* The final अ is expunged, before the *ārdhadhātuvā* affix (Ch. 19. §. ii. 1), instead of becoming long under a subsequent rule (Ch. 19. §. v. 4.) and the permutation of the inflexive root, on account of चिण्, or of affixes treated like it, is barred by that operation. Consequently, the inflexive root is बुभूष before *aroddhātuvā*; and, as in the active and middle voices, बुभूष before *ārdhadhātuvā* and, thus, the future tenses are alike in the middle and impersonal; but the script past differs.

On the auxiliary verb अस्, see a remark in Section vi. 2. note 2.

† The inflections are similar to those of the desiderative, with the difference of the prefixable, and the use of य् instead of ष्. The inflexive root, therefore, is बोभूय or बोभूय.

‡ Here, the inflections are similar to those of the *Charcārīta* verb, differing only in the addition of the first syllable, and in the formation of the remote past.

SECTION VI.

P A S S I V E.

1. From the simple Verb*

Present 3d sing अनुभूयते *du* अनुभूयेते *pl* अनुभूयन्ते
2d sing अनुभूयसे *du* अनुभूयेध्वे *pl* अनुभूयध्वे
1st sing अनुभूये *du* अनुभूयादहे *pl* अनुभूयामहे.

Per' p 3d sing अनुभवभूवे &c

Abs f 3d sing अनुभविता or अनुभविता &c

Act f 3d sing अनुभविष्यते or अनुभाविष्यते &c.

Imp 3d sing अनुभूयतान् &c

1bs p 3d sing अनुभूयत &c

Imp &c 3d sing अनुभूयेत and *B-n 3d sing* अनुभविषीष्ट or
 अनुभाविषीष्ट &c

1st p 3d sing अनुभवि *du* अनुभविषाताम् or अनुभाविषाताम्

2d pl अनुभाविध्वं, -द्वं; or अनुभविध्वं-द्वं &c

Con'd f 3d sing अनुभविष्यत or अनुभाविष्यत &c.

2 From the Causal

Present 3d sing भावते &c

Rem p 3d sing भावयंचक्रौ -वभूवे or -यासे &c

Abs f 3d sing भाविता or भावयिता &c

Act f 3d sing भाविष्यते or भावयिष्यते &c

* In certain exceptions (for example, with the prefix *अनु*, which may stand for 'anufy to perceive' or 'to see'), *भू* is transitive and consequently does not prefix *त*.

+ The 3d present singular is formed as in the first row of the table above. The first two are from the root *भा* 'to see' or 'to perceive', and the third is from the root *भा* 'to see' or 'to perceive'. The first two are from the root *भा* 'to see' or 'to perceive', and the third is from the root *भा* 'to see' or 'to perceive'. The first two are from the root *भा* 'to see' or 'to perceive', and the third is from the root *भा* 'to see' or 'to perceive'.

Imp 3d sing भावताम् &c

Abs p 3d sing अभावत &c

Imp 3d sing. भावेत and *Bcn* भाविषीष्ट or भावयिषीष्ट &c

Aor p 3d sing अभावि du अभावयिषाताम् or अभावयिषाताम् &c.

Cond f 3d sing अभावयिष्यत or अभावयिष्यत†.

3 From the Desiderative

Present 3d sing अनुबुभूष्यते &c

Rem p 3d sing अनुबुभूष्यन्ते &c

Abs f 3d sing अनुबुभूषिता &c

Aor f 3d sing अनुबुभूषिष्यते &c See the Impersonal (§ v 3) ||

4 From the Intensive

Present 3d sing अनुबोभूष्यते &c

Rem p 3d sing अनुबोभूष्यन्ते &c See the Impersonal (§ v 4) §

5 From the *Characrista* Intensive

Present 3d sing अनुबोभूष्यते &c See the Impersonal (§ v 5) §

† The affix णि is expunged (लोप), before the *ard'had'* *uta यङ्*; but not so, before *a d'haa batukas* which have the prefix इट् (Ch 19 § 1 2) unless these be deemed similar to चिण् (Ch 19 § 1 3) Consequently, the inflective root is भाव before *farud'la utas* and भो or भावे (convertible into भाव् and भावय्) before *ard'haa batukas* but भावय्, as usual, in the remote past and, here, ह् is substituted for स in the auxiliary verb (अस)

to be ए; because the rule for that permutation (Ch 16 § 1 5) is restricted to a *farud'la utas* affix of the first person though some grammarians do admit the permutation in the 1st person of the remote past. Many of the inflective roots are similar to these of the middle voice.

‡ The 3d sing is the same as the impersonal (§ v 3) the other numbers and person, passive voice, may be easily inferred.

§ These 3 persons are here like, analogous to those of the desiderative.

¶ The inflective roots are similar to those of the first verb conjugation, and vary regularly.

SECTION VII.

RECIPROCAL OR NEUTER PASSIVE.

1. From the simple Verb.*

Present 3d sing. अभिभूयन्ते &c.

Rem. p. 3d sing. अभिबभूवे &c.

Aor. f. 3d sing. अभिभविष्यते or अभिभाविष्यते &c.

Aor. p. 3d sing. अभ्यभावि, and अभ्यभाविष्ट or अभ्यमविष्ट &c.†

The rest of the inflections conform with those of the simple passive.‡

2. From the Causal.

Present 3d sing. अभिभावयते &c. as in the deponent causal.¶

3. From the Desiderative.

Present 3d sing. अभिदुमूष्यते &c.‡

* A preposition is joined to the verb, in the example here given; because the reciprocal passive is restricted to an action; which affects the object (Ch. 16. §. iii. 3. §.). भू, without a preposition, does not denote such an action; but अभिभू does; for it signifies to subdue or overcome.

† The substitution of चिष् for चि, before न, is optional, if the term end in a vowel (Ch. 16. §. iii. 12.); but indispensable, if it end in a consonant. On the other hand, the optional permutation of the root before स्य &c. as before, चिष्, is restricted to one terminated by a vowel; and is not allowed, after one ending in a consonant (Ch. 17. §. i. 7. and Ch. 19. §. ii. 3.).

‡ The impersonal neuter passive is similar to the 3d person of the reciprocal passive. See *Syntax*.

¶ In general, the reciprocal passive is inflected like the simple verb (Ch. 16. §. ii. 3. §.). But, in regard to the affix यक्, and the substitution of चिष्, certain verbs are excepted (Ch. 19. §. ii. 3. [1]); and, among them, such as are terminated by the causal affix लिच्. Consequently, the reciprocal of the causal conforms with the passive, in nothing but the terminations, which are those of the middle voice.

§ Roots, terminated by सन्, are among the verbs, which are excepted as above-mentioned (Ch. 19. §. ii. 3. [1]). Here also the reciprocal retains nothing of the passive voice, but the terminations.

4. From the Intensive.

Present 3d sing अभिबोभूयते &c

Aor. p 3d sing अभ्यबोभूयि or अभ्यबोभूयिष्ट &c *

5 From the *Charcarita*

Present 3d sing अभिबोभूयते &c†

C H A P T E R XXI.

VERBS OF THE FIRST CLASS.

THE themes (*dhatu*), or roots of verbs, are of such primary importance in the *Sanskrit* language, and there is so much disagreement among ancient, as well as modern, grammarians, in regard to some of them, that it has been judged necessary to make a careful collation of many different works, and, after ascertaining the most correct reading, to notice, in this and the following chapters, the discordant opinions recorded by the numerous authorities, which have been consulted omitting, however, differences, that may be imputed to the inaccuracy of transcribers, but preserving other various readings, which, though erroneous, have been countenanced by high authority.

The books, which have been collated for this purpose, are two catalogues of themes (*dhatup* (1), varying a little in the arrangement, one copy of MAITREYAS, and two of MADHAVAS or rather SAYANAS exposition (*vṛtti*) of the *dhatu*s, two copies of VORANĀSĀ's catalogue of roots,

*The substitution of चिष् for चि, is optional

† This bears the same relation to the exceptional of the simple verb, which the passive of the *Chreya* does, to the simple passive

including both text and gloss entitled *Cave-calpadruma* and *Cārya-cāmad'hēna*, with a commentary by DURGA-DAŚA, also two copies of BHAT'TOJĪ's *Siddhānta caumudr*, in which all the verbs are enumerated in their proper order, in the course of exhibiting the rules regarding their conjugation. Other grammatical works, not containing complete and regular lists of the verbs, have been only occasionally consulted in collating the themes.

The grammarians, whose opinions differ, are generally mentioned by name in MA'D'HANĀ's invaluable work. They are here cited, for the most part, on his authority; sometimes, on that of other compilers. Latter writers are quoted from VOPADEVA's commentator.

A R T I C L E I.

Verbs terminated by Dental Consonants with mute Vowels generally accented, and containing effluent Vowels acutely accented

1. एव [वृद्धौ] *intr* * to grow, or increase एवते.† एवायक्ते and एवायभूय or एवमास.‡ एवति. एविष्यते. एवतां. एवत.॥ एवेत or *Ben* एविषीष्ट. एविष्ट. एविष्यत. § IMPERS एवते. *Aor.* एवि. DES एदिविष्यते. CAUS ACT and middle एवयति, -ते. एवयाचकार, -चक्ते, -वभूय, -आस. एवयिता. एवयिष्यति, -ते. एवयतु, -तां. एवयत्, -त. एवयेत्, -त; and *Ben.* एव्यात्, एवयिषीष्ट. एदिशत्, -त. एवयिष्यत्, -त.

* In general, the *śense* indicates whether the verb be transitive or intransitive, and rules of grammar state the acceptations, in which verbs, being doubly transitive, govern two objects. But, where it is not sufficiently obvious, commentators on the catalogue of themes have discriminated the neuter and active verbs. This distinction will be here stated, in all instances. But it must be remarked, that transitive verbs are often employed with a neuter *śense*, when it is not intended to mark the object, and intransitive verbs sometimes become transitive, comprehending the causative *śense* in the simple form of the verb, or else conveying some further meaning, beyond the simple import of the verb.

† For the other persons and numbers of each tense, see the paradigm in Ch 20 § 11. In future, they will be inserted, only when they are irregular, or not sufficiently obvious.

‡ It requires आम्, because the initial vowel is long Ch 16 § 11 2 and Ch 20 § 11 1.

§ The prefix (आ), with the initial (ए) of the root form a *Prithivī*, &c. &c. Ch 7 § 11 2 § See Ch 20 § 11 1 &c.

२. स्पर्द्ध [संवर्धे] *intr.* to vie, or envy; or *tr.* to emulate.* स्पर्द्धते
 पस्पर्द्धे.† स्पर्द्धिता. *Abs. p.* अस्पर्द्धत. *Aor. p.* अस्पर्द्धिष्ट.‡ IMPERS.
 स्पर्द्धते. *Aor. p.* अस्पर्द्धि. DES. पिसर्द्धिषते. INT. पासर्द्धते and
 पासर्द्धीति or पासर्द्धि. CAUS स्पर्द्धयति,—ते.

३ गाथृ [प्रतिष्ठालिखयोःग्रंथेच] *intr.* 'to stand, or remain, *tr.*
 'to seek 'to compile, string, or heap together || गाथते. जगाथे. गाथिता.
 IMPERS OR PASS: गाथते. DES जिगाथिषते. INT. जागाथते &c.

४ वाधृ [लोडने] *tr.* to resist, or oppose.§ वाधते. बवाधे.

५ नाथृ ६ नाथृ [याच्चीपतापेष्ट्याशीष्णु] *dbly. tr.* 'to ask, or beg.
intr. 'to be diseased. 'tr. to burn, or destroy. *intr.* 'to have wealth
 or power. *tr.* 'to bless, or pronounce a benediction ¶ नाथते. ननाथे.

• संवर्धः is expounded by MA'DHAVA and VO'ADEVA, [पराभिभवेच्चा] 'the desire
 of another's reduction,' for here, as in many other instances, the word, employed to mark the usual
 acceptation of the verb, is explained by commentators differently from its more obvious sense. They
 also frequently disagree in their interpretations. Such differences, as well as various readings,
 will be noticed.

This, like many other neuter verbs, is sometimes transitive, as before observed. DURGA'DA'VA
 makes it, originally, active, but MA'DHAVA, and BHAT'TOJI, neuter.

† The hard consonant, preceded by a sibilant in the prior syllable, is always retained (Ch 18
 6 15 4).

‡ The present tense, three past tenses, and one future, generally constitute a competent example of
 the conjugation, the other future tenses and the imperatives &c. may be easily inferred. In the se-
 quel it will be frequently sufficient to exhibit one or two inflections only, by way of example.

§ प्रतिष्ठा is expounded by MA'DHAVA, [आस्पद स्थापनम् or अवस्थानम्]

'the taking or retaining of a safe or lasting situation,' as लिप्सा is, [लक्ष्मिच्चा] 'the
 desire of acquisition,' and ग्रंथः [एवञ्च स्थापनं or संदर्भः] 'placing together or
 connecting.'

¶ This item is expounded by MADHAVA, प्रतिघातः. VO'ADEVA states, for the accept-
 ion of the root, विततिः.

¶ The root is also the 'to place' or 'to put' ; but error is to be avoided (S. Ch 12.

But नाद्यति. ननाथ. Also नाद्यते. ननाथे.*

7 दध [धारणे] *tr.* 'to hold 'to give. † दधते. देधे (3d *du.* देधाते 3d *pl* देधिरे 2d *sing* देधिषे 1st *sing.* देधे 1st *du.* देधिवहे). ‡ दधिता. PASS दध्यते. DES दिदधिषते. INT. दादध्यते and दादधि or दादधीति. CAUS. दाधयति,—ते.

8 खुदि [आप्रवणे] *intr.* 'to jump. 'to go or move by leaps. *tr.* to raise, or lift up || खुंदते. ‡ चुखुंदे. खुंदिता. IMP. or PASS खुंद्यते. DES चुखुंदिषते. INT. चोखुंदाते and चोखुंदीति or चोखुंन्ति. CAUS. खुंदयति,—ते.

9 श्विदि [श्वैत्ये] *intr.* to be white i. e. to become or continue so. ‡ श्विंदते. श्विदिंदे. श्विंदिता.

§ 11 1 § and 10) However, VOFADE'VA states both roots, and likewise exhibits एणष्ट, as an additional one, on the authority, as DURGA DA'SA remarks, of "some grammarians

Authorities differ on the second acceptation, a third is accordingly here assigned, as suggested by the same term (उपतापः): for the *Prāti* expounds it, रोग; but the *Taranginī* interprets it, उपघातः. VOFADEVA states, for that acceptation of the verb, दवः; which DURGA DA'SA explains by उपतापः, as he does आशिष, by इष्टार्थाशंसनं.

* नाथ to bless is deponent, but not so, in its other acceptations (See Ch 20 § 1) Though some grammarians make it optionally deponent in these senses.

† Some, as MAHARAYA remarks, erroneously transpose the senses of this and of दद (16). But VOFADE'VA and his commentator make the two verbs synonymous, in both acceptations

‡ Since the initial is not liable to permutation, the prior syllable is expunged, and ए is substituted for अ between single consonants, when followed by affixes of the remotely past (लिट्) distinguished by a mute कू (Ch 16 § 11 1 and Ch. 19 § III 8)

§ Three different interpretations of the same term are given by various commentators viz. उत्पुवनं or उत्पुवगमनं, according to the *Taranginī*, but उद्धरणं, according to ETOJA In this acceptation the verb is transitive VOFADEVA exhibits three senses of the verb, but reads सुंदि. DURGA DA'SA notices the other reading, on the authority of the *Ulatupradīpī*. DHATTA MALLA admits both roots

§ न् is inserted after the last vowel on account of the mute र (Ch 19, § VII 3)

¶ The import of this intransitive verb is thus explained by MAHARAYA, but at more length

10. वदि [अभिवादनस्तुत्योः] *tr.* 'to salute,* 'to praise. वंदते.
ववंदे. वंदिता.

11. भदि [कल्याणसुखेच] *intr.* 'to be happy, or well, or to do an
auspicious act. 'to be easy, glad or cheerful. 'to be pleasing † भंदते.
वभंदे. भंदिता.

12. मदि [स्तुतिमोदमदस्वप्नकांतिगतिषु] *tr.* 'to praise. *intr.* 'to
rejoice, or be glad. 'to be proud 'to sleep, or be lazy and sluggish. 'to
be elegant. *tr.* 'to go, or approach. *intr.* 'to be an idiot or fool ‡ मंदते.
ममंदे. मंदिता.

13. स्पदि [किंचिच्चलने] *intr.* to quake or tremble a little, to shake. ||
संदते. पसंदे. संदिता. CAUS संदयति. §

14. लिदि [परिदेवने] *tr.* to lament or bewail † लिंदते. चिलिंदे.

* MAD'HAVA expounds the term अभिवादनं, 'the pronouncing a benediction preceded
by a bow or obeisance, DURGA'DASA explains it more concisely [नमस्कारः] 'a salutation'
See वद Ch 23 § v and 10th cl

† MA'DHAVA interprets the first term by मंगलं; the second, he observes, is a quality of the
mind (आत्मगुणः). VOPADEVA states three acceptations [मुत्प्रीत्योःशुभेच];
which DURGA'DASA expounds by हर्षः, प्रीतिकरणं and कल्याणक्रिया. See
भदि 10th cl

‡ MAITREYA and VOPADEVA omit the fifth acceptation (कांति); and MA'DHAVA considers
the reading, in which it occurs, as resting on the authority of "some only. He explains मोदः
by हर्षः, मदः by गर्वः, and स्वप्नं by आलस्यं. The seventh acceptation rests on
the authority of CHANDRA, who has added नदि [जाड्ये]. Accordingly, VOPADEVA ex-
hibits this among six acceptations of the root. See मदी Ch 22 § ii also मदी 4th cl and
मद 10th cl

§ MA'DHAVA interprets चलनं by कंपनं; and VOPADEVA states, as the sense of the
root, ईषत्कंपः.

§ Verbs, signifying to move or to swallow, do not admit the middle voice in the causative

§ MA'DHAVA and BHATTARAJI explain the term, by शोचनं and शोकः. VOPADEVA

15. मुद[हर्षे] *intr.* to rejoice or be glad * मोदते. † मुमुदे. मोदिता. मोदिष्यते. मोदतां. अमोदत. मोदेत or *Ben.* मोदिषीष्ट. अमोदिष्ट. अमोदिष्यत. IMPERS मुद्यते. *Imp.* मुद्यतां *Abs. p.* अमुद्यत. *Imp. &c.* मुद्येत. *Aor. p.* अमोदि. DES मुमुदिषते or मुमोदिषते. ‡ मुमुदिषांचक्रे &c INT. मोमुद्यते and मोमोनि or मोमुदीति. || मोमुदांचक्रे and मोमुदांचकार &c. CAUS मोदयति, -ते.

16. दद [दाने] *tr.* to give. § ददते. दददे (3d & 2d दददाते 2d sing दददिषे. 1st sing. दददे). ¶ ददिता. PASS दद्यते. DES दिददिषते. INT. दादद्यते and दाददीति or दादनि. CAUS. दादयति, -ते.

17 घद.* 18 खद [आखादने] *tr.* to apprehend, or perceive;

states, for the sense of the verb, रुद्ध; which DURGA'DASA interprets रोदनं. See ह्रिदि Art. II 37 and ह्रिद 4th class

* DURGA'DASA expounds the term by चिन्तोद्भाहः. See मुद 10th class

† The penult, being profodially short, is converted into the *gunā* diphthong औ. Ch 19 § 11 2

‡ The affix लन् is here optionally distinguished by a mute कू (Ch 16 § 14 3), which bars the permutation with the *gunā* diphthong Ch 2 § 11 1 7

[Here the mute इ, in यइ, prevents the vowel being permuted with the *gunā* diphthong, and so does the blank (लोप), substituted for य before *ardhātutacas* (Ch 19 § 11 1), since it is a part of the derivative verb (Ch 19 § 14) but the blank (लुक्), substituted for the affix to form the *Gharcarita* verb, does not prevent that permutation, which may therefore take place before *āra* and *bhūcas* and also before such *śarvādātutacas* as contain a mute ए, since these are not fictitiously distinguished by a mute इ (Ch 16 § 14 1), however, such of these, as begin with a vowel, do not permit the permutation (Ch 19 § 14 2 4)

§ MADHANA defines it, "the abandoning of one's own, upon any consideration whatsoever, without a view of recovering it back. See दध (8) VOPADE'VA makes both roots synonymous in both acceptations

¶ This verb is excepted from the rule for converting the medial अ into ए in this tense Ch 19 § 11 9

** See 27

to taste. *intr.* 'to be pleasing.* स्वदते.† स्वर्दते. सस्वदे. तस्वदे.

19. उर्द [मानेत्रीडायांच] *tr.* 'to measure † *infr.* 'to play. *tr.* 'to taste.
उर्दते.॥ उर्दाचक्रे &c. उर्दिता. *Abs. p.* और्दत. *Acc. p.* और्दिष्ट.

DES. उर्द्धिदिषते. CAUS. उर्द्धयति, -ते. Aor. *p* ऊर्द्धिदत्, -त.


20. कर्द. 21. खर्द. 22. गुर्द. 23. गुर्द.** [त्राँडायामेव] *int.* to

* MA'DHAVA expounds आसादनं by अनुभवः. He and Bṛ. 4. 1. 10 remain, that the verbs are transitive in this sense, but intransitive, when employed in the acceptance of [रुचौ]
 'to please or be pleasing' VO'PADE'YA states two senses [प्रीतिर्लिहोः], which DĒGA'-
 DĀ'SA explains, प्रीतीकरणं and रसोपादानं. CSHĪ'AA SWĀ'MI reads [संचरणे]
 to eat or graze. See छन्द 10th cl

1 स is substituted for घृ (Ch 18 § 11 2. 4) and, since that letter is not in general permuted, when it is the initial of a word (Ch 18 § 11 9), and since this verb is not among those, which permute the initial after certain prepositions, the dental is retained in compound verbs, after an शण् letter Ex अनुस्रदते. The verb is not liable to the permutation of स with घृ in the desiderative, because the affix becomes घन् (Ch 18 § 11 3) Ex सिस्त्रदिषते; nor, even in the desiderative of the causal, since this verb is specially excepted (ibid 4). Ex सिस्त्रादयिषति. Consequently, those, who read the crude verb स्रद् instead of घ्रद्, as some do, are right in the substance, though they deviate from the reading contemplated by the grammarian himself

‡ The *Saranta* affixes [सुखे] 'to be easy or cheerful,' instead of [माने] 'to meet,' for the first acception of this verb. But VO'FADE'VA flates मितिः; which DURGA'DA'SA interprets परिमाणं.

1 The vowel becomes long (Ch. 18 § 11 6). Accordingly, some have made the radical vowel long, as is remarked by DURGĀ'DĀ'SA.

§ The second syllable is doubled, without repeating  in it. See Ch. 18 § 11 r.

५ CAIYYATĀ, MAITREYA and others omit this verb. See ११५ १०th cl.

" The *Clarata* seems not to consider this as a verb; but MATTHEYA and CA'SYATA exhibit it as a declined root, and so does VOPADHYA, who seems, as we are saying, *वे लं*.

play. कूर्दते. * चुकूर्दे. DES. चुकूर्दिषते. INT. चोकूर्द्यते and चोकोर्न्ति or चोकूर्दोति. CAUS. कूर्दयति, -ते. Aor. p. अचुकूर्दत्, -त. So खूर्दते, and गूर्दते. Also मोदते. जुगुदे. DES. जुगुदिषते or जुगोदिषते.

24. षूद [द्वारणे] *intr.* 'to leak, drop, or distil. *tr.* 'to kill, hurt, or attempt an injury. (with the affix णि) to hallow. 'to deposit or place. † सूदते. ‡ सुषूदे. सूदिता. IMPERS. and PASS. सूद्यते. DES. सुसूदिषते. || INT. सोषूद्यते and सोषूदीति or सोषून्ति. CAUS. सूदयति, -ते. Aor. p. असूषुदत्, -त.

25. ह्राद [अवतेशब्दे] *intr.* to found, as a musical instrument. § ह्रादते. जह्रादे. ह्रादिता. IMPERS. ह्राद्यते. Aor. p. अह्रादि. DES. जिह्रादिषते. INT. जाह्राद्यते and जाह्रादीति or जाह्रानि. CAUS. ह्रादयति, -ते. Aor. p. अजिह्रदत्, -त.

26. ह्लादी [सुखेच] ¶ *tr.* to gladden *intr.* 'to be easy or cheerful, 'to found, as a musical instrument. ह्लादते.

* CHANDRA does not admit the substitution of the long vowel in these verbs (Ch. 18. § III. 6 †) But MAITREYA and others do. Hence VO'PADE'YA exhibits these roots, both with long, and short, vowel's.

† The term is expounded by MA'D'HARA, निःसरणं; but, as remarked by him, the verb also signifies [हिंसायां] 'to kill &c,' and, in the causative form, [संस्कारे] 'to hallow, as fire, in which the heart of a victim is offered, hallow it.' VO'PADE'YA states, for the explanation of the root, निरासः; which DURGA'DA'SA interprets निःक्षेपः. He cites another explanation, क्षणनं; which RAMA'NAT'HA expounds (अवदारणं हिंसोपलक्षणं)

'wounding or killing.' See षूद 10th cl.

‡ Ch. 18 §. II. 3.

|| See Ch. 18 § II 3.

§ For MA'D'HARA expounds the term by वाद्यादिवोषः.

¶ VO'PADE'YA interprets the root by मोदनं, which DURGA'DA'SA expounds (हृष्टीकरणं and हृष्टीभावः), 'making glad, or being so.'

34. श्यथि [शौथित्ये] *intr.* 'to be loose, lax or slack. *tr.* 'to loosen.*
 श्यंथते श्यंथे.† श्यंथिता. IMPERS श्यंथते. DES. श्यंथिषते.
 INT. श्यंथ्यते and श्यंथीति or श्यंथि. CAUS. श्यंथयति;
 middle voice श्यंथयते; (*Abr. p* अश्यंथत्, -त).

35. ग्रथि [कौटित्ये] *intr.* 'to be wicked. 'to be crooked. *tr.* 'to
 bend, or make crooked† ग्रंथते. जग्रंथे.‡

36. कन्थ [श्लाघायां] *tr.* to praise, or flatter. to coax, or to boast;
 कन्थते. चकन्थे. दन्थिता. PASS. कन्थते. DES चिकन्थिषते. INT.
 चाकन्थ्यते &c.

ARTICLE II.

With Mute Vowels Acutely Accented.

1. अत [सातत्यगमने] *tr.* to go, approach, or move continually &

* The term is explained by MA'DHAVA, अश्लिष्टत्वं and गाक्षता; and DURGA'DA'SA expounds it, शिथिलीभावः and शिथिलीकरणं. Some, as MA'DHAVA remarks, read श्यंथ. See श्यंथ 9th cl. f., and श्यथ 10th cl. and श्यंथ 10th.

† The term is explained by MA'DHAVA, शाठ्यं and वक्रता. VO'FADE'SA states, for the acceptance of this verb, जैहयं; which DURGA'DA'SA expounds कुटिलीभावः and कुटिलीकरणं. Some, as is remarked by MA'DHAVA, read ग्रथ. See ग्रथ 9th cl. and 10th.

‡ The *Taragins* censures the a'chor of the *Prithi*, for exhibiting श्येथे and ग्रेथे, as the 3d Sing. achor part of these two verbs he means some commentary on the d't. as, for the *Cāśitā v'ritā* has not exhibited such examples from the dependent, but from active, verbs (viz. 3d du श्येथतुः, ग्रेथतुः).

§ See art. III. 42. DURGA'DA'SA here interprets उल्लासः, by प्रशंसा.

§ The term is interpreted by MA'DHAVA सततंगमनं; and the example, given by him, ग्रामाय, or ग्रामं, अतति advances it forward to join the town. DURGA'DA'SA ex-

आतति. आत (3d du आततुः¹ 3d pl आतुः 2d sg आतिथ 1st du. आतिव).² अतिता. अतिष्यति. अततु. आतत. अतेत or Ben. अयात. आतीत्³ (3d du आतिष्याम 3d pl आतिषुः) or, connected with माडु, अतीत्.⁴ आतिष्यत्. PASS अत्यते. आते.⁵ अतिता. अतिष्यते. अततां. आतत. अतेत or Ben अतिषीष्ट. आति (3d du आतिषतां). आतिष्यतां. DES अतितिषति. CAUS. आतयति.

2 चिती [संज्ञाने] *intr.* 'to think or be sensible *tr* 'to remember || चेतति. चिचेत (3d du चिचिततुः 2d sing चिचेतिथ 2d pl चिचित 1st sing चिचेत 1st du चिचितिव 1st pl चिचितिमः). चेतिता. चेतिष्यति. चेततु. अचेतत्. चेतेत् or Ben चित्तात्. अचेतीत् (3d du अचेतिष्याम 3d pl अचेतिषुः). अचेतिष्यत्. IMPERS चित्यते. DES चिचितिषति or चिचेतिषति. INT चेद्यते and चेचितीति or चेचेदि. CAUS चेतयति, -ते (Aor p अचीचितत्, -त).

3 च्युतिः [आसेचने] *tr* to wet, or moisten, either a little or thoroughly, to sprinkle च्योतति. चुच्योत (2d sing चुच्योतिथ 1st du.

plans the same terms; (नेरंतरेण भुमणं प्रापणंच) 'incessant motion or attainment'

His examples are the motion of wind and the revolution of the sun See अति 2,

* अ, initial of a prior syllable, becomes len¹ Ch 18 § iv 5) and it coalesces with the initial of the root

+ स, preceded by इट्, and followed by ईट्, is expunged, and the blank does not here obstruct the coalescence of the vowels Ch 16 § iii 11 *

† See Ch 17 § 11 1 The vowel is not permuted with the *Priddi* element, because इट् is prefixed to सिचु; and the root is terminated by a consonant Ch 19 § iv 6

[MA DHAVA interp is संज्ञानं by चेतन्यं; JALANTA adds स्मरणं, as suggested by the same term DURGA DASA explains ज्ञानं by जागरणं. See चिति and चित् both class

§ The first four mute letters (Ch 16 § iv 1) pre- is the initial consonant of the first syllable in any but the first number of a series.

§ MA DHAVA interp is सेचने by आर्द्रभावनं, 2. BPA 2051 does by

चुच्युतिव). च्योतिता. *Aor. p.* अच्युतत्* (3d *du.* अच्युतताम्) or
अच्योतीत्.* *Pass.* च्युयते. *Drs.* चुच्युतिषति or चुच्योतिषति. *INT.*
चोच्युयते and चोच्युतीति or चोच्योति. *CAUS.* च्योतयति,—ते
(*Aor. p.* अचुच्युतत्,—त).

4. श्रुतिरु [क्षरणे] *tr.* to sprinkle. *intr.* to distil or drop.† श्रुतिरु.
चुश्रुत. *Aor. p.* अश्रुतत् or अश्रुतीत्.

5. मंघ [विलोडने] *dbly. tr.* to stir and churn.‡ मंघति. ममंघ.
(2d *sing.* ममंघिथ). मंघिताः. *Imp.* &c. मंघेत् or *Ben.* नम्यात्. ||
Aor. p. अमंघीत्. *Pass.* मंघ्यते. *Drs.* मिमंघिषति. *INT.* मामंघ्यते and
मामंघीति or मामंन्ति. *CAUS.* मंघयति,—ते (*Aor. p.* अममंघत्,—त).

6. कुयि. 7. पुयि. 8. लुयि. 9. मयि. 10. मंघ [हिसासंलेशयोः]

आक्षीं करणं; and they observe, that the preposition [आक्षीं] here signifies either 'a little'
(ईषत्), or 'limits inclusive' (अभिध्याप्तिः). VO'PADE'VA adds another verb चुतिरु;
and expounds both by क्षरणं; which DURGĀ'DĀ'SA interprets आसेचनं.

* Since the root contains the mute syllable इरु, अरु may be substituted for चि. Ch. 16.
§. iii. 12.

† The initial sibilant is, according to the best authorities, dental in the elementary form of the root;
but is permuted regularly, before the palatine, which follows it. *Ex.* *MA'SC.* 1st *sg.* मश्रुक—ग,
du. मश्रुशौ, dropping honey. —MA'D'HAVA interprets क्षरणं by चुतिः; and DURGĀ'-
DĀ'SA explains क्षरः by आसेचनं and क्षरणं.

This verb is also read श्रुतिरु; and instances of its use occur. Accordingly VO'PADE'VA states
it as an additional root. NĀITRE'VA notices, as a different reading, श्रुतिरु [भासने] to shine.

‡ MA'D'HAVA expounds विलोडनं by लोलनं. VO'PADE'VA interprets the root, by
गाहः; which DURGĀ'DĀ'SA explains, विलोडनं. CSHĪ'ERASWĀ'MI and others omit this
verb, but CHANDRA and the rest insert it, and examples of its use occur. See मयि and मंघ
(9 and 10); and मये Ch. 22. §. iii. and मंघ 9th class.

1 न is expunged (Ch. 19 §. vii. 1.), because the prefix is fictitiously distinguished by a mute
क. Ch. 16. §. iii. 8.

to. 'to hurt or kill. 'to afflict. *intr.* 'to suffer pain' कुंध्यति. चुकुंध्य.
Imp. कुंध्येत् or *Ben.* कुंध्यन्त.† *PASS.* कुध्यन्ते.

11. पिष्व [गत्यां] *tr.* to go † सेधति.॥ सिषेध (2d *sing.* सिषेधिय
 1st *du.* सिषिधिव). सेधिता. *PASS* सिध्यते. *CHARG.* सेषिधीति or
 सेषेद्भिः. *CAUS* सेधयति (*Aor p.* असीषिधत्).

12. पिशू [शास्त्रे मंगल्येच] *tr.* 'to command in general, 'to or-
 dain relatively to holy ordinances in particular. *intr.* 'to do an auspici-
 ous act or one betokening good fortune & *Rem p.* 2d *sing.* सिषेधिय
 (or, as some admit, सिषेद्. 1st *du.* सिषिधिव or सिषिध्व.). *Abs f.*
 सेद्धा or सेधिता. *Aor f.* सेत्स्यति or सेषिष्यति. *Aor p.* असैत्सीत्
 (3d *du.* असैद्दाम् 3d *pl.* असैत्सुः), or असैशीत् (3d *du.* असेषिष्टाम्
 3d *pl.* असेषिषुः).‡

* VOFADE'VA exhibits, with the first root, the acceptance thus, [बधे] लेशेच; and
 DURGA'DA'SA expounds लेशः by दुःखानुभवः. CSHĪKASWA'MI' reads मंथ; and
 remarks, that DURGA prefers मथि. But the *Saṅgīta* and other authorities admit both verbs, in
 these acceptations, and VOFADE'VA adds माथि. DURGA'DA'SA notices, as a various reading, युधि
 for पुधि. So कुय and कुंय 4th cl and कुय 9th cl are likewise पुय 4th and 10th cl^{ces}.

† Here, the letter न् is not expunged (Ch 19 § vii 1)

‡ The *Yaragīṇī* erroneously reads पिशू. However, VOFADE'VA exhibits it as an additional
 root of this class. See पिशू 4th cl

§ The permutation of the initial after a preposition does not take place (Ch 18 § 19) Ex
 विसेधति. But, in other acceptations of this root, as in the following verb (12), the permu-
 tation of the initial takes effect. Ex निषेधति. निषिषेध. न्यषेधत्. न्यषेधीत्.
 न्यषेधिष्यत्. See Ch 18 § ii 4 c

§ SA'CATAYANA expounds शास्त्रं by शासनं; and DURGA'DA'SA by अनुशासनं;
 but CHANDRA explains it शिष्टिः; and CSHĪKASWA'MI', शास्त्रविषय शासनं;
 and he interprets मंगल्यं by मंगलक्रिया. Here, VOFADE'VA in 1st is the verb by
 शिवं, and CHANDRA'SA expounds मंगलं. See पिशू 4th class.

§ So - धा - root comes to a third ड, the last of the prefix दट् is not equal (Ch. 17 § 1. 1)

13. खादृ [भक्षणे] *tr.* to eat खादति. चखाद (2d *sing.* चखादिथ). खादिता. *Aor p* अखादीत्. *PASS* खाद्यते. *DES* चिखादिषति. *INT.* चाखाद्यते and चाखादीति or चाखान्ति. *CAUS.* खादयति (*Aor. p.* अचखादत्).

14. खद [स्थैर्ये हिंसायांच] *intr.* to be steady or firm. *tr.* to kill "to eat" खदति. चखद (1st *sing* चखद or चखद). † *Aor. p.* अखदीत् or अखादीत्. ‡ *CAUS* खदयति (*Aor p.* अचौखदत्).

15. वद [स्थैर्ये] *intr.* to be steady or firm. ‖ वदति. ववाद (3d *du* वेदतुः 3d *pl* वेदुः 2d *sing.* वेदिथ 2d *du.* वेदयुः 2d *pl.* वेद 1st *sing* ववाद or ववद§). *Aor p.* अवदीत् or अबदीत्.

16. गद [वक्तायांवाचि] *tr.* to speak articulately. † गदति. जगाद. गदिता.***

धू (*Peri p* 2d *sing*) and तू (*Pat* 3d *sing*) are converted into धू after the aspirated soft consonant (Ch 16 § III 13), and this is permuted with the unaspirated consonant (Ch 3 § III 3) स, preceded and followed by a रलृ consonant (*Aor p*), is expunged (Ch 16 § III 11 *)

* The conjunction च indicates, that it is also synonymous with the preceding verb

† The penultimate अ is permuted with the *traddis* vowel (Ch 19 § IV 4), before an affix distinguished by a mute ग्. But the affix of 1st *sing Rem p* optionally preserves the mute letter (Ch 16 § III 3 §)

‡ The penultimate अ, being profodally short, with an initial consonant, is optionally so permuted before सिच् conjoined with इट् (Ch 19 § IV 6)

§ MA'ADHAYA censures as erroneous, a reading which he ascribes to MAITREYA, वद. But no such reading is found there

§ Here the medial अ is converted into ए, with affixes द (ngu) and by a mute क्. Cf 10 § III 8

¶ VO'ADEVA is for the sense of the verb, भावः; w' c DU CADASA expou d, वदन्त. See गद 10th cl

** The preposition नि, prefixed to this verb *p* mutates the initial consonant, if a preceeding *p* furnish cause for it (Ch 18 § II 11). Ex प्रणिगदति.

17. रद [विलेखने] *tr.* to divide or split, to dig or root * रदति.
 रशद (3d du. रेदतुः 2d sing. रेदिघ).

18. एद [अव्यक्तशब्दे] *intr.* to sound inarticulately, as a river, a bell, or a musical instrument &c + प्रएदति. प्रएनाद (3d du. प्रणेदतुः).

19. अर्द [गतौ याचनेच] *tr.* 'to go *dbly.* *tr.* 'to ask or beg † अर्दति. आनर्द (3d du. आनर्दतुः. 2d sing. आनर्दिघं 1st du. आनर्दिघ).॥ अर्दिता. *Aor. p.* आर्दीन् (or, preceded by मा, अर्दीन्). *PASS* अर्द्यते. *DES.* अर्दिदिषति.

20. नर्द. 21. गर्द [शब्दे] *tr.* to sound. नर्दति. ननर्द. So गर्दति. जगर्द.

22. तर्द [हिंसायां] *tr.* to kill or hurt तर्दति.

23. कर्द [कुत्सितेशब्दे] *intr.* to grumble, as the bowels, or to caw as crow † कर्दति.

* MAD HAVA expounds विलेखनं by भेदनं. VOFADEVA states उत्त्वातनं, which GOVINDA interprets उत्त्वननं.

† VOFADEVA states म्लिष्टोक्तिः; which DURGA'DA'SA expounds अव्यक्तशब्दः See टुनदि (31) and एद 10th cl.

The initial ए is converted into न (Ch 18 § 11 1), which is changed into ए after certain preposition. (Ch 18 § 11 10), as in the example exhibited in the text

‡ VOFADEVA states an additional acceptance, यातना; which DURGA'DA'SA interprets (ताडनं) 'to beat' See अर्द 10th cl

§ Since the inflexive root contains two consonants, न is prefixed to it, after आ substituted for अ (Ch 18 § 14 5)

¶ The radical न is not convertible into ए, after a preposition (Ch 18 § 11) ए प्रनर्दति. However, VOFADEVA likewise exhibits एर्द, in compliance, as DURGA'DA'SA remarks, with the opinion of some grammarians. See गर्द 10th cl

¶ CRYSTA and others explain, by the term कौक्षः, the sound here intended. But DURGA'DA'SA rejects this limitation, and exhibits the verb, as denoting the noise of a crow,

24. खर्द [दंष्ट्रक] *tr.* to bite or sting venomously.* खर्दति;
चखर्द.

25. अति. 26. अदि [बंधने] *tr.* to bind.† अंतति. आनंत ‡
(3d *du.* आनंततुः 2d *sg.* आनंतिथ 1st *du.* आनंतिव). DES.
अंतितिषति. So अंदति. आनंद.

27. इदि [परमैश्वर्ये] *intr.* to have supreme power and superhu-
man faculties. इंदति. इदांचकार &c.॥ इंदिता.

28. विदि [अवयवे] *intr.* to make or constitute a part § विंदति;
विविंद. विंदिता.

29. गडि [वदनैकदेशे] *intr.* to affect the cheek ¶ गंडति.

* CASAPA erroneously reads दंष्ट्रकः. The word is दंष्ट्रकः, and is derived
from दंश् to sting it signifies a serpent, and is used by classical authorities for any mischievous
being. The verb, as explained by MAITREYA, the *Taragāśī* &c., denotes 'the act of a serpent,
or other being, who is disposed to bite or sting, or 'the act of such an animal, consisting in sting-
ing' VOFADEVYA states दशनं, which DURGA'DASA interprets [दंतकरणक्रिया]
'to bite'

† DRAVIDIAN remarks, that the Dravidian word the *śīl*, which the *śīl* means the *śīl*
only But MAITREYA and other authorities use it both verbs. See अत (1), and अंद 2d cl

‡ न् is prefixed to the root, after आ substituted for अ. See Ch 18 § 14 5.

§ The initial इच् vowel being profoundly long, the root takes आम् in the *Ret p*. See Ch
16 § 11 2

¶ The *Samarita* reads भिदि. Ex भिंदति. MA'DHAVA interprets the root
by अवयवक्रिया; and BHATTORI expounds the verb by अवयवं करोति.
VOFADEVYA states अंशः, which DURGA'DASA explains by अवयवः. The verb is obsolete.

¶ MA'DHAVA remarks, that an अं, which consists in affecting a portion of the face (meaning
the cheek), is here indicated. DURGA'DASA interprets गंडः, (कपोलविषयक्रिया)

'an act relative to the cheek,' and RAMANATHA, (कपोलकर्तृक कार्कश्यं)
'roughness produced by the cheek' The verb is obsolete, and is misplaced among roots terminated
by dentals. See गट्ट Ch 22 § 11 According to CASAPA, the five last roots (25—29) are not
conjugated, and the *Samarita* says the same of the preceding five (25—28, including as a fifth
the various reading of the last) but the best authorities admit the conjugation of these, as of all
oth r D'Estur

30. णिदि [कुत्सायां] *tr.* to blame, censure or despise.* निंदति.
निनिंद (2d *sing.* निनिदिष्य 1st *du.* निनिदिष्व). निदिता. PASS.
निंद्यते. (With *prep.* प्रणिंदति *).

31. द्युनदि [समृद्धौ] *intr.* to thrive or be happy.† नंदति. ननंद.
नंदिता. IMPERS. नंद्यते. DES. निनंदिषति. INT. नानंद्यते and
नानंदीति or नानंति. CAUS. नंदयति. (Aor. *p.* अननंदत्).

32. चदि [आह्लादनेदीप्ताय] *tr.* 'to gladden. *intr.* 'to shame.‡
चंदति. चचंद.

33. त्रदि [चेष्टायां] *intr.* to act, or perform functions; to endeavour or be busy. त्रंदति. तत्रंद. त्रदिता.

34. कदि. 35. ऋदि. 36. क्लदि [आह्वानेदीप्ताय] *tr.* 'to call.
intr. 'to shed tears|| कंदति. चकंद. कंदिता. DES. चिकंदिषति.
INT. चाकंद्यते and चाकंदीति or चाकंति. CAUS. कंदयति (Aor. *p.*
अचकंदत्). So ऋंदति. चऋंद. Also क्लंदति. चक्लंद.

37. क्लिदि [परिदेवने] *tr.* to lament or bewail § क्लिंदति.
चिल्लिंद.

38. शुंश्च [शुद्धौ] *intr.* to be pure or clean; *tr.* to cleanse or make
clean.¶ शुंश्चति. शुशुंश्च. शुंश्चिता. Imp. &c. Ben शुंश्चात्. **

* This permutation of the efficient initial (Ch 18 § 11 20) is optional in the derivatives (or *śānta*) of this root, or, as some affirm, in the conjugation of the verb

† समृद्धिः is explained by DURGĀ'DĀ'SA (आनंदयुक्तभावः) 'the state of being afflicted by joy' But that is a meaning, which the verb bears, when joined with the preposition आह् (आ). The simple verb, as it is usually employed signifies to thrive. See एद (18).

‡ DURGĀ'DĀ'SA here explains ह्लादः by हर्षः. See चदे Ch 23 § 1.

§ See कदि &c. Ch 22 § 11

¶ See 1 14 The verb, being inserted in two places, may be either a *cluse*, or *deponent*, whether the sense be reflexive or otherwise

§ DURGĀ'DĀ'SA remarks, that शुद्धिः here signifies शुद्धीभावः and शुद्धीकरणां.
See शुद्ध 4th class, and शुद्ध 10th

** The result न् is expurgated, with affixes distinguished by a mute वृ or ड्. See Ch 19 § 11 1

ARTICLE III.

Verbs terminated by Guttural Consonants, with Mute Vowels Gravely Accented, and containing Efficient Vowels Acutely Accented.

1. शीकृ [सेचने] *tr.* to wet or moisten.* शीकते. शिशिके. शीकिता. शीकिष्यते. शीकतां. अशीकत. शीकेत or *Ben* शीकिषीष्ट. अशीकिष्ट. अशीकिष्यत. *PASS.* शीक्यते. *DES* शिशिकिषते. *INT.* शेशीक्यते and शेशीकीति or शेशीक्ति. *CAUS.* शीकयति, -ते. *Aor. p.* अशिशिकत्, -त.

2. लोकृ [दर्शने] *tr.* to see.† लोकते. ललोके.

3. श्लोकृ [संवाते] *intr.* 'to be put together. *tr.* 'to compile,† compose or coacervate‡ श्लोकते. श्लुश्लोके.

4. द्रेकृ. 5. ध्रेकृ [शब्दोत्साहयोः] *intr.* 'to sound. 'to grow or increase. 'to be exultated, or elevated with joy. 'to manifest elevation, or hilarity, by noise॥ द्रेकते. दिद्रेके. द्रेकिता. So ध्रेकते. दिध्रेके.

6. रेकृ [शंकायां] *tr.* to suspect, or think probable, to excite, or to entertain, doubt§ रेकते.

* DHANAPĀLA and CAŚYAPA erroneously read सीकृ (Sre Ch. 28 §. 11 1 ‡) VOFAKĀLA exhibits for the meaning of this root, [सेकेच]; and he and his commentator infer, as a second acceptance, 'to go or approach. See शीक 10th cl

† See लोकृ 10th cl

‡ The term is expounded by MADHAVA and others, मृयः; which here denotes the act of the composer, according to CAŚYAPA and a few more, but that of the thing composed, according to SWAMI and the rest. DURGAPĀLA interprets the term as signifying 'to verify,' or compose a page in metre. He observes, that some grammarians do not concur with VOFAKĀLA in making this verb synonymous also with मृत्कृ 10th cl

[Some, on the authority of CAŚYAPA, read शब्दोत्साहे; and the last term is variously explained, signifying वृद्धिः according to CHANDRA, but औद्धत्यं according to SWAMI. Hence the interpretations differ

§ With the preposition आङ्, it signifies to doubt as is remarked by MADHAVA. *Dr* आरेकते a doubt. DURGAPĀLA interprets शंका, by संशयारोपः.

7. सेकृ. 8. सेकृ. 9. सकृ. 10. अकि. 11. इलकि [गत्यर्थाः]
tr. to go* सेकते. सिसेके. सेकिता. So सेकते. सिसेके. Also
 संकते. ससंके. Likewise अंकते. शम्पंके. And इलंकते. शइलंके.
 12. शकि [शंकायां] *tr.* to suspect or think probable; to doubt or
 fear† शंकते. शशंके. शंकिता. DES. शिशंकिषते. INT. शाशंक्यते
 and शाशंकीति or शाशंक्ति (*Aor. p.* अशाशन).
 13. अकि [लक्षणे] *tr.* to mark or bespot‡ अंकते. आनंके.
 अंकिता. DES. अंचिकिषते.
 14. वकि [कौटिल्ये] *intr.* 'to be wicked or 'crooked. *tr.* 'to bend
 or make crooked॥ वंकते. ववंके. वंकिता.
 15. मकि [मंडने] *tr.* to decorate, adorn, or become.§ मंकते.
 16. कक [लौल्ये] *intr.* 'to be proud. 'to quake or tremble. 'to be
 thirsty.॥ ककते. चकके. ककिता.

* Some, as MA'DHAVA remarks, 'read घेकृ- for सेकृ; inferring, that the verb is op-
 tionally exhibited with the cerebral sibilant. On the other, which is the most approved, read ng,
 the initial dental is exempted from permutation after reduplication (Ch. 18 § 11 1. 4)

MAITREYA reads घेकृ instead of सकृ; others erroneously add सीकृ (See Ch. 13
 § 11), which CONTRASWAMY reads शीकृ, remarking, that the verb is repeated (see 1), on
 account of the difference of import. However, VOFADEVA states as separate roots, with this
 acceptance, घेकृ, सेकृ and सेकृ; शीकृ and सीकृ; अंकि and इलकि; as
 well as सकृ.

† VOFADEVA exhibits for the meaning of this root, आसं and शंका; which DIRGA'DASA
 expounds by भयं and संशयारोपः. See शकृ (4th cl) and शक (5th cl).

‡ DIRGA'DASA expounds the term by चिह्नयुक्तकरणं. See अंक (10th cl), and
 अकि (Ch. 22 § 11).

§ According to DIRGA'DASA, either कुटिलीभावः or कुटिलीकरणं. See
 वकि (21).

§ This term signifies 'to go or approach,' according to RA'NACI 3 by DIRGA'DASA.

§ Here MA'DHAVA expounds the term by गर्वः and चापत्यं. VOFADEVA gives

17. कुक. 18. वृक [आदाने] *tr.* to take or accept. कंकते. चुकुके.
कोकिता. DES. चुकुकिषते. So वर्वते. ववृके.* वर्किता. DES.
विवर्किषते. INT. वरीवृकते (*Rem. p.* वरीवृकांचजे); and वर्वर्त्ति.
वरिवर्त्ति, वरीवर्त्ति, or ववृकीति, वरिवृकीति, वरीवृकीति,†
(*Rem. p.* वर्वकांचकार &c *Aor. p.* अववृकीत्). CUS. वर्कयति
(*Aor. p.* अवर्कयत् or अवरीवृकत्) &c.

19. चक [तृप्ताप्रतिघातेच] *intr.* 'to be fatiate or satisfied *tr.* 'to
repel or resist † चकते. चेके. चकिता.

* 20. ककि. 21. वकि. 22. श्वकि. || 23. जकि. 24. टौक. 25.
त्रौक. 26. छक्. § 27. वक्. 28. मक्. ¶ 29. टिक. 30. टीक.
31. तिक्. 32. तीक.* 33. रकि. 34. लवि [गत्यर्थाः] *tr.* to go.

इक्, गर्वः and चापलं. DURGA'DĀSA explains the first, as here equivalent to तृष्णा,
the list to चंचलीभावः; and remarks, that some reject the other acceptance See
ककि (20)

* The perukurate क् is not permuted with the gu-ū element, since the affix is fictitiously
distinguished by a mute क्.

† See Ch 18 § IV 9 *

‡ SACATĀYANA and CSHIRASWĀNI omit the second acceptance but DHANAPĀLA,
MAITREYA and others insert it See चक. Ch 22 § II

§ The Samant reads लकि for श्वकि.

§ The initial ष् of छक् is an efficient radical, not liable to be changed into स (Ch 18.
§ II 1 []) VOPADEYA has stated an additional root, स्वक्, which seems unauthorized, and
DURGA'DĀSA cites CHANDRA and others, for a different reading, पुक्; and seems to have
himself read it चक्.

§ Some, as DURGA'DĀSA remarks, read वक् and मक्; moreover, VOPADEYA sub-
joins to each of the roots, वक् and मक्, an additional synonym, वक् and मक्.

** It appears from a remark of MA'DHAVA, that the two verbs, तिक् and तीक्, are omit-
ted by some grammarians, but ought to be retained. However, VOPADEYA does not insert तीक्.

चकते. चकंके. चंकित्ता. So वंकते. ववंके. वृंकते. शृंकते. शृंकंके. चंकते. तचंकके. Likewise ठौकते. ठुठौके. औकते. तुऔके. But छक्कते. छक्कंके. छक्कित्ता. वक्कते. ववक्के. मक्कते. ममक्के. Also टेकते. टिटके. टीकते. टिट्टीके. So रंवते. ररंवके. रंविता. लंवते. ललंवके. *

35 अवि 36. ववि 37. मवि [गत्याक्षेपे] *tr.* to go 'to blame or censure. 'to begin moving 'to begin. 'to move swiftly. + अंबते. आनंबे. अंबिता. *DES.* अंजिविषते. *CAUS* अंबयति (*Aor. p.* अंजिवत्). So वंबते and मंबते.

37. *bis* मवि [कैतवेच] *intr.* to be fraudulent, or dissolute; to cheat or game ‡

38. रावृ 39 लावृ 40. द्रावृ or ध्रावृ [सामर्थ्ये] *intr.* to be able or competent || रावते. ररावके. रावित्ता. *DES.* रिराविषते. *INT.* राराव्यते or रारावि (Aor. p. अराराक्). *CAUS* रावयति, -ते (*Aor. p.* अररावत्, -त्). So लावते. द्रावते. ध्रावते.

* SWAMI and others make this last verb signify also 'to fast or to be abstemious' लवि [भोजननिवृत्तौच]. VOFADEVA too explains this root, by अभुञ्ज; which DURGA'DA'SA interprets भोजनाभावः. See iv 47 and 10th cl

† MA'DHAVA expounds the second term by निंदा, SWAMI adds the third acceptance [गमनारंभेच]. VOFADEVA states four senses [गतौनिन्दारंभजवेषु]; and DURGA'DA'SA explains जवः, by (वेगगतिः) quick motion, but remarks, that formerly the two first verbs to this acceptance

‡ DURGA'DA'SA expounds the term by कितवज्जिया; and gives, as an instance, gaming with dice. He remarks, that some restrict the verb to two acceptations, 'to cheat, or game 'to move swiftly'

[Some, as BHAT'TOJI remarks, read ध्रावृ aff., in this acceptance VOFADEVA fixes this aff., but the word शक्तिः, equivalent to सामर्थ्य, as observed by DURGA'DA'SA.

41. द्रावृ [आयामे] *tr.* 'to lengthen or stretch *intr.* 'to tire or be fatigued *

42. श्लावृ [कथ्यने] *tr.* 'to praise. 'to coax. 'to boast श्लावते. †

ARTICLE IV.

With Mute Vowels Acutely Accented

1. फक्क [नोर्दैर्गतौ] *tr.* 'to creep, or move flow or sluggishly. *intr.* 'to practise ill conduct, or behave ill ‡ फक्कति. पफक्क. फक्किता. फक्किष्यति. फक्कतु. अफक्कतु. फक्केत् and *Ben* फक्क्यात्. अफक्कीत्. अफक्किष्यत्. *PASS &c* फक्क्यते. *DES.* पिफक्किषति. *INT.* पाफक्क्यते and पाफक्कीति or पाफक्कि. *CAUS.* फक्कयति (*Aor.p* अपफक्कत्).
2. तक्क [हसने] *tr.* to laugh or deride || तक्कति. तक्काक्क (*3d du.* तेक्कतुः). तक्किता. *Aor.p* अतक्कीत् or अताक्कीत्. § Middle voice व्यतितक्कते He retorts the laugh

* Some, as noticed by MA'D HAVA, here read ध्रावृ. CAUSICA expounds आयामः by दैर्घ्यक्रिया; but SWAMI interprets it, कदर्थनं.

VOPADEVA exhibits three senses of द्रावृ [अमायामशक्तिषु]; the first is explained by DURGA DASA, खेदः; the second दीर्घकरणं.

† MA'D HAVA interprets कथ्यनं by श्लावनं; as DURGA DASA does, by प्रशंसा. This, and synonymous verbs (36), when employed in the sense of boasting or coaxing, govern the dative case, but, when signifying to praise, they govern the objective

‡ SWAMI expounds the term by मंदगमनं or असह्यवहारः. VOPADEVA exhibits both senses, expressing one by शनेर्गतिः. * DURGA DASA interprets the verb, in its other acceptance, by कुत्सितं व्यवहरति.

§ VOPADEVA states [सहने हासे] "to bear 'to laugh This seems to be founded on a various reading, which is unnoticed by MA'D HAVA and the rest

§ The substitution of the *weak* vowel is optional, since अ is here profoundly short in a root beginning with a consonant (Ch 19 § 14 6)

४. तकि [कृद्वृज्जीवने] *intr.* to live in distress; in pain or in poverty.*
तंकति. ततंक. तंकिता. IMPERS. तंक्यते.

+ ग्मुक [गतौ] *tr.* to go. शेकति.

4 बुक्क [भषणे] *intr.* to bark as a dog ‡ बुक्कति. बुबुक्क.
बुक्किता.

5. कख [हसने] *tr* to laugh or deride || कखति. चकारख.
कखिता. *Aor. p.* अकखीत्. *or* अकारखीत्.

6. ओखृ. 7. राखृ. 8. लाखृ. 9. द्राखृ. 10. ध्राखृ
[शोषणालमर्घयोः] *intr* 'to be dry or and. *tr.* 'to adorn. *intr.* 'to
suffice, or be able and competent *tr* 'to refuse or prevent § ओखति.
ओखाचकार. ओखिता. DES ओचिखिषति. CAUS ओखयति.
Aor. p. with माड् (मा) ओचिखत्. So राखति. CAUS *Aor. p.*
अरराखत्. Also लाखति. द्राखति. ध्राखति. "

11. शाखृ 12. श्लाखृ [व्याप्ताौ] *tr* to pervade शाखति. श्लाखति.

* VOFADEVA'S interpretation is दौस्थ्यः; which DURGA DĀSA interprets दुःखेन
जीवनं, and दरिद्रेण.

† MAITREYA inserts this verb; but it is rejected by MA'DHAVA and BHAT'RO'JI, as not
sufficiently authorized. However, VOFADEVA and his commentator retain it

‡ MA'DHAVA expounds the term by श्वरवः; as VOFADEVA does the root, by
म्मादिशब्दः; which DURGA DĀSA interprets, 'the sound made by a dog or other similar
animal' See बुक्के 10th cl

§ Some read ककूख; others खकूख. Accordingly VOFADEVA exhibits all three roots
See कख Ch 22 § 11. The preposition नि is not liable to permutation with this verb, since
the initial is कृ (Ch 18 § 11 22) Ex प्रनिकखति.

§ DURGA DĀSA explains शोषः, by सेहरहितीभावः; and अलम, by भूषणं,
सामर्थ्यं and निवारणं. With a preposition in अ, the diphthong is retained (Ch 3
§ 11 = 4). Ex प्रोखति.

13 उख. 14. उखि. 15 वख. 16. वखि. 17 मख. 18 मखि.
 19 णख. 20 णखि. 21 रख. 22. रखि. 23 लख. 24 लखि.
 25 इख. 26. इखि. 27 ईख. 28 वत्ता (to jump?) 29 र्गि. 30
 ल्गि (or 'to lmp) 31. अग्नि. 32. वग्नि (to lmp?) 33 मग्नि. 34 तग्नि
 (or 'to quake 'to trip) 35 त्वग्नि (or 'to quake) 36. अग्नि. 37. श्लग्नि.
 38 इग्नि. 39 रिग्नि. 40 लिग्नि.* Also 41 रिख. 42 त्रख. 43
 त्रिखि. 44 शिखि. [गत्यर्थाः] ^{इत्} to go, move, or approach †
 ओखति. ‡ उवोख (3d du उखतुः. 2d sing उवोखिद्य). || ओखिता.
 DES ओचिखिषति. CAUS ओखयति. So उंखति. उंखाचकार.
 उंखिता. DES उंचिखिषति. CAUS उंखयति (Aor. p औचिखत्).

* See लिग्नि 10th cl, and लगे, रगे, वगे, and अग्नि, Ch 22 § 11 Also रग्नि
 and लग्न 10th cl

† MAITREYA omits उखि, वखि, मखि, णख and इख; but MA'DHAVA
 inserts them, on the authority of other commentators CHANDRA adds मुखि; the Samantas,
 त्रख, त्रिखि and शिखि; and the Dravida, रिख. The last four roots are inserted,
 as on limited authority, by BHATTOLI, but all five are omitted by VOPADEVA, who likewise
 omits णखि, and substitutes नख and रिखि, for त्रिखि and for रिख; as he also does,
 ईखि for ईख. He, however, adds त्रिग्नि; and makes तग्नि synonymous with त्वग्नि
 in two acceptations (See 35 bis), besides an additional sense [स्खलने] 'to trip' He
 assigns to लग्नि a second import [खंजे] 'to be lame, and restricts वग्नि to this sense
 DURGA DA'SA interprets खंजः by गतिवैकल्यं; and remarks, that BHATTI explains
 वत्ता [पुतगतौ] 'to jump or move by leaps'

‡ With a preposition in अ, the diphthong is retained (Ch 3 § 1 2 4) Ex प्रोखति.

|| उक् is put for उ in the prior syllable, before a vowel not homogeneous (Ch 19 § 11 1),
 when the guṇa diphthong has been substituted But उ coalesces with the radical उ,
 in such inflections of this tense, as do not permit the substitution of guṇa The long vowel, de-
 duced from this coalition of two short vowels, does not authorize the use of the affix आम् (Ch
 26 § 1 2), nor any further operation for shortening the vowel in the prior syllable (Ch 18 §
 14 4), after its coalition with the inflective root.

Also वस्वति. ववास्व. वस्विता. *Aor p* अवस्वीत् or अवास्वीत्.
 And वंस्वति. मस्वति. मंस्वति. नस्वति. नंस्वति. र्स्वति. रंस्वति.
 लस्वति. लंस्वति. Likewise एस्वति. इयेश्व. एस्विता. So इंस्वति.
 इंस्वाचकार. And ईस्वति. ईस्वाचकार. Also वल्गति. रंगति.
 लंगति.* अंगति. वंगति. मंगति. तंगति. त्वंगति. श्रंगति. श्रलंगति.
 इंगति. रिंगति. लिंगति.

35 *bis* त्वगि [कंपने] *intr* to quake or tremble †

45 युगि. 46 जुगि. 47 बुगि [वर्जने] *tr* to except or abandon ‡
 युंगति. युयुग. युगिता. So जुगति and बुगति.

॥ दवि [पालनेच] *tr* to guard or protect to except or abandon
 दंवति.

§ लवि [शोषणे] *tr* to dry or lessen लंवति.

48 वव [हसने] *tr* to laugh or deride ¶ ववति. ववाच. वविता.

49 मवि [मंडने] *tr* to decorate or adorn ** मंवति.

50 शिवि [आघ्राणे] *tr* to smell † शिंवति.

* When this verb indicates disease (उपतापः), it rejects the penult न् before a mute क् or ड्; but not so, in any other acceptation of this verb. See Ch. 19 § 111. 2

† See 35 DURGADASA interprets कंपः by चलनं.

‡ VOPADEVA states त्यागः for the sense of these roots

§ This verb is unnoticed by MADHAVA and BHATTŌJĪ, though inserted by MAITREYA in this place. VOPADEVA states it with both acceptations [त्यागेऽवने]; and DURGADASA interprets अवनं by रक्षणं.

§ This, also, is overlooked by MADHAVA and BHATTŌJĪ, though placed here by MAITREYA. It is noticed by VOPADEVA, and its import, शोषः, is explained by DURGADASA, अत्पीकरणां. See 11. 34

¶ VOPADEVA and BHATTŌJĪ mention also this verb, and substitute गम्य and जग्य, with the same import

** See 11. 37

ARTICLE V.

Verbs terminated by Palatine Consonants with Mute Vowels Gravely Accented, and containing Efficient Vowels Acutely Accented.

1. वर्च [दीप्तौ] *intr.* to shine. वर्चते. ववर्चे. वर्चिता. वर्चिष्यते. वर्चतां. अवर्चत. वर्चेत or *Ben.* वर्चिषीष्ट. अवर्चिष्ट. अवर्चिष्यंत. IMPERS. वर्च्यते. DES. विवर्चिष्यते. INT. वावर्च्यते and वावर्चीति or वावर्क्ति (Aor. p. अववर्चीत् or अववर्क्). CAUS. वर्चयति, -ते (Aor. p. अववर्चत्, -त).

2. षच [सेचने सेवनेच] *tr.* 'to wet, moisten or sprinkle. 'to gratify by service &c.* सचते. सेचे. सचिता. CAUS. साचयति (Aor. p. असीषचत्) &c.

3. लोच [दर्शने] *tr.* to see or view; to perceive, to inspect.† लोचते. लुलोचे. लोचिता. DES. लुलोचिष्यते. INT. लोलोच्यते and लोलोचीति or लोलोक्ति. CAUS. लोचयति (Aor. p. अलुलोचत्) &c.

4. शच [व्यक्तायांवाचि] *tr.* to tell, say, or speak articulately. शचते. शेचे. शचिता.

5. श्च. 6. श्चि [गतौ] *tr.* to go.‡ श्चते. शम्श्चे. श्चिता. So श्चते. शम्श्चे. श्चिता.

7. कच [बंधने] *tr.* to bind॥ कचते. चकचे. कचिता.

* The second acceptation, which appears to be an addition to the original text, is supported by the *Nirudda* and other authorities it is infixed by BHATTOJI, but omitted by VOFADE'VA. See षच Ch 23 §. III

† The sense of this root is stated by VOFADE'VA, ईक्षः; which DURGADĀŚA interprets पर्यालोचनं and प्रणिधानं. See लोच 10th cl

‡ VOFADE'VA adds a third root, श्चि; which is unnoticed by MA'DHANA, and the rest.

[This root is synonymous with the next, according to VOFADE'VA, who also exhibits it, as conjugated in the active voice, with the acceptation of [रवे] 197. 'to sound.'

8 कचि 9 काचि [दीप्तिदंशनयोः] *vti.* 'to shine. *tr.* 'to bird.'⁷
 वंचते. दचंचे. वंचिता. So वंचते. चकांचे. कांचिता.

10. मच. 11. मुचि [कलने] *intr.* 'to be vain or proud. 'to be
 wicked &c. 'to speak. *tr.* 'to pound or grind.' मचते. मेचे. And
 मुचते. मुनुचे.

12. मचि [धारणोच्चायपूजनेषु] *tr.* 'to hold. *intr.* 'to be erect or
 tall. *tr.* 'to revere or worship ‡ मंचते. ममंचे.

13. पचि [यत्नीकरणे] *tr.* to make evident or apparent || पंचते.

14. पुच [प्रसादे] *intr.* to be clear or bright, § स्तोचते. तुष्टुचे.
 स्तोचिता. DES. तुस्तुचिषते or तुस्तुचिषते. ¶ INT. तोष्टुच्यते and

* The second of these roots is unnoticed by VO'PADE'YA and his commentator.

† MAITREYA interprets कत्वनं by दंभः and शाठ्यं; SWA'HIR, by दंभः and
 दधनं. VO'PADE'YA, omitting the last, states three acceptations, and DURGA'DASA interprets
 the first (कलने), by चूर्णीकरोति, which is here added as a fourth acceptation. SA'-
 CAT'YANA' and DHANAPALA read मचि, instead of these two verbs, but VO'PADE'YA, re-
 turning them, inserts the first, superadds the acceptations of these roots to the next verb (12) CHANTRA
 reads मुच for मुचि; and VO'PADE'YA here inserts both these verbs. See मुच, and मुच
 (th and 1st) classes.

‡ SACATAYANA and DHANAPALA read मंचु in this place. DURGA'DASA interprets
 उच्चाय by उच्चीभावः. VO'PADE'YA adds a fourth acceptation [आभास] 'to
 shine,' besides the several senses of the preceding root (10)

§ DURGA reads पच; and, in that, VARDHAMANA concurs, and so does the *Sanskrit*, ro-
 to 2, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

¶ DURGA'DASA explains the term, by प्रसन्नीभावः, and remarks a similar reading,
 स्तोच. Le. स्तोचते.

* 11-12. 13-14. 15-16. 17-18. 19-20. 21-22. 23-24. 25-26. 27-28. 29-30. 31-32. 33-34. 35-36. 37-38. 39-40. 41-42. 43-44. 45-46. 47-48. 49-50. 51-52. 53-54. 55-56. 57-58. 59-60. 61-62. 63-64. 65-66. 67-68. 69-70. 71-72. 73-74. 75-76. 77-78. 79-80. 81-82. 83-84. 85-86. 87-88. 89-90. 91-92. 93-94. 95-96. 97-98. 99-100. 101-102. 103-104. 105-106. 107-108. 109-110. 111-112. 113-114. 115-116. 117-118. 119-120. 121-122. 123-124. 125-126. 127-128. 129-130. 131-132. 133-134. 135-136. 137-138. 139-140. 141-142. 143-144. 145-146. 147-148. 149-150. 151-152. 153-154. 155-156. 157-158. 159-160. 161-162. 163-164. 165-166. 167-168. 169-170. 171-172. 173-174. 175-176. 177-178. 179-180. 181-182. 183-184. 185-186. 187-188. 189-190. 191-192. 193-194. 195-196. 197-198. 199-200. 201-202. 203-204. 205-206. 207-208. 209-210. 211-212. 213-214. 215-216. 217-218. 219-220. 221-222. 223-224. 225-226. 227-228. 229-230. 231-232. 233-234. 235-236. 237-238. 239-240. 241-242. 243-244. 245-246. 247-248. 249-250. 251-252. 253-254. 255-256. 257-258. 259-260. 261-262. 263-264. 265-266. 267-268. 269-270. 271-272. 273-274. 275-276. 277-278. 279-280. 281-282. 283-284. 285-286. 287-288. 289-290. 291-292. 293-294. 295-296. 297-298. 299-300. 301-302. 303-304. 305-306. 307-308. 309-310. 311-312. 313-314. 315-316. 317-318. 319-320. 321-322. 323-324. 325-326. 327-328. 329-330. 331-332. 333-334. 335-336. 337-338. 339-340. 341-342. 343-344. 345-346. 347-348. 349-350. 351-352. 353-354. 355-356. 357-358. 359-360. 361-362. 363-364. 365-366. 367-368. 369-370. 371-372. 373-374. 375-376. 377-378. 379-380. 381-382. 383-384. 385-386. 387-388. 389-390. 391-392. 393-394. 395-396. 397-398. 399-400. 401-402. 403-404. 405-406. 407-408. 409-410. 411-412. 413-414. 415-416. 417-418. 419-420. 421-422. 423-424. 425-426. 427-428. 429-430. 431-432. 433-434. 435-436. 437-438. 439-440. 441-442. 443-444. 445-446. 447-448. 449-450. 451-452. 453-454. 455-456. 457-458. 459-460. 461-462. 463-464. 465-466. 467-468. 469-470. 471-472. 473-474. 475-476. 477-478. 479-480. 481-482. 483-484. 485-486. 487-488. 489-490. 491-492. 493-494. 495-496. 497-498. 499-500. 501-502. 503-504. 505-506. 507-508. 509-510. 511-512. 513-514. 515-516. 517-518. 519-520. 521-522. 523-524. 525-526. 527-528. 529-530. 531-532. 533-534. 535-536. 537-538. 539-540. 541-542. 543-544. 545-546. 547-548. 549-550. 551-552. 553-554. 555-556. 557-558. 559-560. 561-562. 563-564. 565-566. 567-568. 569-570. 571-572. 573-574. 575-576. 577-578. 579-580. 581-582. 583-584. 585-586. 587-588. 589-590. 591-592. 593-594. 595-596. 597-598. 599-600. 601-602. 603-604. 605-606. 607-608. 609-610. 611-612. 613-614. 615-616. 617-618. 619-620. 621-622. 623-624. 625-626. 627-628. 629-630. 631-632. 633-634. 635-636. 637-638. 639-640. 641-642. 643-644. 645-646. 647-648. 649-650. 651-652. 653-654. 655-656. 657-658. 659-660. 661-662. 663-664. 665-666. 667-668. 669-670. 671-672. 673-674. 675-676. 677-678. 679-680. 681-682. 683-684. 685-686. 687-688. 689-690. 691-692. 693-694. 695-696. 697-698. 699-700. 701-702. 703-704. 705-706. 707-708. 709-710. 711-712. 713-714. 715-716. 717-718. 719-720. 721-722. 723-724. 725-726. 727-728. 729-730. 731-732. 733-734. 735-736. 737-738. 739-740. 741-742. 743-744. 745-746. 747-748. 749-750. 751-752. 753-754. 755-756. 757-758. 759-760. 761-762. 763-764. 765-766. 767-768. 769-770. 771-772. 773-774. 775-776. 777-778. 779-780. 781-782. 783-784. 785-786. 787-788. 789-790. 791-792. 793-794. 795-796. 797-798. 799-800. 801-802. 803-804. 805-806. 807-808. 809-810. 811-812. 813-814. 815-816. 817-818. 819-820. 821-822. 823-824. 825-826. 827-828. 829-830. 831-832. 833-834. 835-836. 837-838. 839-840. 841-842. 843-844. 845-846. 847-848. 849-850. 851-852. 853-854. 855-856. 857-858. 859-860. 861-862. 863-864. 865-866. 867-868. 869-870. 871-872. 873-874. 875-876. 877-878. 879-880. 881-882. 883-884. 885-886. 887-888. 889-890. 891-892. 893-894. 895-896. 897-898. 899-900. 901-902. 903-904. 905-906. 907-908. 909-910. 911-912. 913-914. 915-916. 917-918. 919-920. 921-922. 923-924. 925-926. 927-928. 929-930. 931-932. 933-934. 935-936. 937-938. 939-940. 941-942. 943-944. 945-946. 947-948. 949-950. 951-952. 953-954. 955-956. 957-958. 959-960. 961-962. 963-964. 965-966. 967-968. 969-970. 971-972. 973-974. 975-976. 977-978. 979-980. 981-982. 983-984. 985-986. 987-988. 989-990. 991-992. 993-994. 995-996. 997-998. 999-1000.

तोष्टुचीति or तोष्टोक्ति. CAUS तोचयति (Aor *p* अतुष्टु चत्) &c

15. ऋज [गतिस्थानार्जनोर्जनेषु] *tr* to go *u tr* 'to hard or be firm' 'to gain' 'to be strong' 'to live' अर्जते. आनृजे. † अर्जिता. अर्जिष्यते. अर्जतां. आर्जत. अर्जेत or Ben, अर्जिषीष्ट. अर्जिष्ट. आर्जिष्यत. DES अर्जिष्यते. CAUS अर्जयति (Aor *f* अर्जिजत्).

16 ऋजि. 17 भृजी [भर्जने] *tr* to fry † अर्जते. अर्जाचक्रे || अर्जिता. So अर्जते. वभृजे. भर्जिता.

18 एजृ. 19 भ्रेजृ. 20 भ्राजृ [दीप्तौ] *intr* to shine † एजते. † एजाचक्रे. एजिता. So भ्रेजते. विभ्रेजे. And भ्राजते. &c

21 र्ज [गतिकुत्सनयोः] *tr* to go 'to blame or censure' र्जते. र्जाचक्रे. र्जिता. PASS र्जाने.

* MAITREYA write the fourth term [उपार्जने] 'to earn' but CASHIRASI AA 2 and others make it उर्जने; and DURGA DĀŚH interpret this term, by जीवनं and बलवद्भावः. VO'PADEYA takes स्थिर्य for स्थानं.

With a prepos. on an अ, the vowel of this root is converted into the *1st* element (Ch 3 § 11 2 4) Ea PASS or IMPERS प्रार्ज्यने.

† र् in old n the vowel अ, is considered as a consonant so far as respects the prefix न. The inflect. root consequently, contains two consonants and therefore, requires the prefix, after अ converted into आ. Ch 18 § 1 5

‡ MADHAVA interprets अर्जनं, 'a mode of cooking' (पाकविशेषः). VO'PADEYA adds a synonymous root रिज. *Tr* रेजते. See अस्त्र 6th cl

† Not a man's manner as erroneously made it आनृजे.

§ Some add र्ज, but improperly, as MADHAVA remarks. However, VO'PADEYA infers it. See राजृ and भ्राजृ Ch 22 § 1 and एजृ 11 5

¶ प्रेजते (Ch 3 § 1 2 4) VO'PADEYA adds प्लेजते र्जि; and DURGA DĀŚH remarks, that some reject the second conception (कुत्सः).

ARTICLE VI.

With Mute Vowels Acutely Accented.

1. श्रुचं [शोके] *tr.* to regret * शोचति. श्रुशोच. शोचिता.
2. कुच' [शब्देतारे] *intr.* to sound high, to utter a loud cry, as an eagle *tr.* 'to go 'to polish† कोचति. चुकोच. कोचिता.
- 3 कुञ्च. 4 क्रुञ्च [कौटिल्यात्पीभावयोः] *tr.* 'to go, approach towards, or arrive at. 'to move crookedly. 'to make crooked. 'to lessen. *intr.* 'to be small, or shrink as a substance. 'to be crooked‡ कुंचति. चुकुंच. कुंचिता. *Imp &c. Ben.* कुच्यात्.॥ So क्रुंचति. क्रुच्यात्.॥
5. लुञ्च [अपनयने] *tr.* to remove § लुंचति.
6. आंचु [गतिपूजनयोः] *tr.* 'to go to, or towards 'to worship,

* DURGĀDĀSA explains it, as denoting 'the sensation of pain, which arises from not seeing a beloved object, as a son or other near relation' See श्रुचिर 4th cl

† The second acceptance rests on the authority of SWAMI, who states कुच [गतौ]. DURGĀDĀSA interprets तारशब्दः by उच्चैःशब्दः; but cites BHATTAMALLA for disjoining the terms and making तारः equivalent to चिह्ननता, 'polishing' See कुच Ch 22 § iii and 6th cl

‡ The penultimate is originally dental CHANDRA and others, unnecessarily, read कुंचु and क्रुंचु; others, as needlessly, कुचि and क्रुचि. CSHĪRASWAMI prefixes the word गति to the interpretation of the verbs, and refers the tortuousness to motion, and the contraction to substance VOPADESA states क्रुंच [गत्यां] as exclusively signifying 'to move, but कुंच [वक्राणेतोद्येच], as synonymous with it, in the other acceptations, which DURGĀDĀSA explains by कुटिलीभावः or कुटिलीकरणं, and अल्पीभावः or अल्पीकरणं.

§ The sad āl न् is expurged, before the mute क्. Ch. 19 § iii 1

§ Some, as MĀDHAVA remarks, erroneously read लुच.

adore, or treat with courtesy. अंचति. आनंच. अंचिता. *Imp. 3c.*
Ben. अच्यात् and अंच्यात्. *Pass.* अच्यते and अंच्यते.*

7. वंच. 8. चंचु. 9 तंच. 10 त्वंच. 11 मुंच. 12. म्लंचु. 13.
 मुच. 14 म्लुचु [गयर्थाः] *tr.* to go † वंचति. ववंच. वंचिता.
 वच्यात्. So चंचति. चच्यात्. तंचति. तच्यात्. Likewise त्वंचति.
 मुंचति. म्लुंचति. Also मोचति. म्लोचति. *Aor p.* अमुचत् or
 अमोचीत् and अम्लुचत् or अम्लोचीत् ‡.

15. गुच. 16 ग्लुच. 17 कुज. 18 खज [स्तेयकरणे] *tr.* to steal
 or rob || ग्रीचति. जुग्रीच. ग्रीचिता. So ग्लोचति. जुग्लोच. Like-
 wife कोजति. खोजति. *Aor p.* अगुचत् or अगोचीत्. And
 अग्लुचत्, or अग्लोचीत्. § But अकोजीत्. And अखोजीत्.

19 ग्लंचु. 20 षज [गतौ] *tr.* to go ‡ ग्लुंचति. जुग्लुंच. ग्लुंचिता.
Aor. p. अग्लुचत् or अग्लुंचीत्** . Likewise सज्जति. †† ससज्ज.

* In the first acceptance, the radical न् is expunged before certain affixes, but, in the second, it is retained (Ch 19 § vii 1: *). Hence VOPADE'VA states अचि for that root See अंचु or अचु Ch 23 § 1 and अंच 10th cl

† VOPADE'VA states two other roots, मंच and मुच. The *Cats* 1 a omits म्लंचु; but inserts मुंच. See वंच 10th cl तंच 7th cl and त्वंच 6 h cl

‡ अङ् is optionally substituted for छि subjected to these two last verbs (Ch 16 § iii 12 note ‡ p 142)

§ VOPADE'VA and his commentator exhibit, for the import of these verbs, चौर्य and स्तेय; and make the two first likewise signify [गतौ] 'to move' and the third, according to CHANDRA, signifies also 'to found'

§ अङ् may be substituted for छि. See Ch 16 § 11 12 note ‡ p 142

¶ The last root admits the middle voice, though VARDHAMANA and others have denied it. Ex सज्जते. Some add सञ्चि; and instances of its use do occur

** See Ch 16 § iii 12 note ‡ p 142

†† The penult स is permuted with the palatal (श), which is converted into ज (Ch. 3 § iii 7 and 3).

21. गुञि [अव्यक्तेशब्दे] *intr.* to sound inarticulately ; to buzz or hum, as bees * गुंजति. जुगुंज. गुंजिता. IMPERS. गुंज्यते. INT. जोगुंज्यते.

22. अर्चं [पूजायां] *tr.* to worship, or treat with courtesy. † अर्चति. आनर्च. अर्चिता.

23. म्लेक [अव्यक्तेशब्दे] *intr.* to sound indistinctly or incorrectly, as the speech of barbarians. ‡ म्लेकति. मिम्लेक.

24. लङ्. 25. लाकि [लक्षणे] *tr.* to mark. लङ्कति. ललङ्. So लाङ्कति. ललाङ्क.

26. वाकि [इच्छायां] *tr.* to desire || वाङ्कति.

27. आकि [आयामे] *tr.* to lengthen or stretch. § आङ्कति. आङ्क. ¶ आङ्किता. DES. आङ्किषति. CAUS. आङ्कयति.

28. ह्रीक [लज्जायां] *intr.* to be modest or ashamed. ** ह्रीकति. निह्रीक. ह्रीकिता.

* SWA'MI notices गुञ्ज as a various reading, and SA'CAT'A'YANA admits both verbs. VO'PADE'VA interprets them by कूञ्जनं. See गुंज 6th cl

† SA'CAT'A'YANA makes this a deponent verb. The *Abharāṣa* notices अर्च as a various reading. See अर्च 10th cl

‡ MA'D'HAVA interprets अव्यक्तशब्दः by अस्पृष्टशब्दः and अप्रशब्दः. VO'PADE'VA exhibits देश्योक्तिः for the sense of the root, and it is interpreted by DURGA'DA'SA, 'rustick speech or ungrammatical discourse'. See म्लेक 10th cl

§ VO'PADE'VA exhibits कर्मः for the import of this root.

§ DURGA'DA'SA interprets the term by दीर्घकराणं.

¶ The substitution of आ for अ in the prior syllable (Ch 18 § 17. 5), and the consequent use of the prefix न्, are restricted to अ naturally short. but, as MAITREYA remarks, some grammarians do not admit this restriction. Ex. आनाङ्क.

** See ह्री 3d cl.

29. हुर्का [कौटिल्ये] *intr.* 'to retreat or abscond. 'to be crooked or fraudulent * हर्कति.† जुहर्क. हर्किता.

30. मुर्का [मोहसमुद्धाययोः] *intr.* 'to be faint, or incapable of discrimination 'to increase or grow.‡ मूर्कति.

31. स्फुर्का [विलतौ] *intr.* to dilate or spread || स्फूर्कति. § पुस्फूर्क.

32. युक् [प्रमादे] *intr.* to be inattentive or negligent, to err or mistake ¶ युञ्चति. युयुञ्च. युञ्चिता.

33. उक्कि [उंक्के] *tr.* 'to glean 'to gather little by little ** उंक्कति. उंक्काचकार. उंक्किता.

34. उक्की [विवासे] *intr.* to end or terminate, to leave off *tr.* 'to finish or conclude; to pass or quit †† युञ्चति. युञ्काचकार. युञ्चिता.

* हर्कति is equivalent to अपसरति, according to MAITREYA. But DURGA'DA'SA adds another interpretation, कुटिलः स्यात्.

† The vowel becomes long before the penult रु. See Ch. 18 § III. 6

‡ DURGA'DA'SA expounds the first terms by ज्ञानरहितीभावः; and the second, by वृद्धिः.

§ On collating several copies, it appears, that VO'PADE'YA and his commentator read (विस्मृतौ) 'to forget,' but, from a similar collation of MA'D'HAVA, BHATT'OJA &c. their reading seems to be विस्मृतौ. VO'PADE'YA adds another root स्फूर्क.

¶ See Ch. 18 § III. 6

§ DURGA'DA'SA explains the term by अनवधानता. RAMANA'THA reads पुक्; and TRILUCHANA, मुक्.

** RA'DAVA interprets उंक्के by कणश आदानं; 'taking little by little' DURGA'DA'SA explains it 'taking the residue of a gathered crop,' but remarks, that some expound it '(स्मोटनं) 'displaying'

†† The *Taragini's* explains विवासः by समाप्तिः. VO'PADE'YA exhibits four accep-

35. ध्वज्, 36. ध्वजि. 37. ध्वज. 38. ध्वजि. 39. ध्वज. 40. ध्वजि.
[गतौ] *tr.* to go.* ध्वजति. दध्वज. ध्वजिता. *Aor. p.* अध्वजीत् or
अध्वजीत्.† So ध्वजति. दध्वज. Also ध्वर्जति. दध्वर्ज. Or ध्वजति.
दध्वर्ज. Likewise ध्वजति. And ध्वजति.

41. कूज [अव्यक्तेशब्दे] *mti.* to found inarticulately, to utter a cry,
as a bird, to coo as a pigeon ‡ कूजति. चुकूज. कूजिता.

42. अर्ज. 43. सर्ज [अर्जने] *tr.* to earn, gain or acquire || अर्जति.
आनर्ज. अर्जिता. *DES* अर्जिषति. *CAUS.* अर्जयति (*Aor. p.*
अर्जिषत्). So सर्जति. ससर्ज. सर्जिता. *DES.* सिसर्जिषति.
INT. सासर्जते and सासर्जि &c. *CAUS.* अससर्जत् (*Aor. p.* अससर्जत्).

44. गर्ज [शब्दे] *mti.* to found, 'as lion', 'der; to roar, as a
lion § गर्जति.

45. तर्ज [भर्त्सने] *tr.* to blame or censure ¶ तर्जति. तनेर्ज.

ions [वंधे समापने वर्जने अतिश्रमे]; but all, as DURGĀ'DĀ'SA remarks, re-
solvable into the second This verb is generally employed with the preposition वि. See उक्ती
6th cl.

* CA'SYAPA and others read द्रज and द्रजि, for the two first verbs (35 and 36) See
द्रज (72) VO'PADE'SA adds a seventh verb, ध्विज. *Ex* ध्विजति.

† The permutation with the *fridh* element is optional (Ch 19 §. iv 6), since अ is
profoundly short, and the contiguous इ does not terminate the root

‡ VO'PADE'SA explains the root by हिक्कनं, which DURGĀ'DĀ'SA interprets अव्यक्तशब्दः.

§ DURGĀ'DĀ'SA expounds the term as signifying 'the obtaining of that, which was not before
obtained' VO'PADE'SA adds a third root सर्ज; and gives as an example (apparently intended
for the *Aor.* part of the *Causal*, but clearly erroneous,) असिषर्जत् or असिसर्जत्. His
commentator exhibits, as the *Delhi* form of the *Causal*, सिषर्जयिषति or सि सर्जयिषति.

But this likewise forms erroneous (Cl 18 §. ii 3) *See* अर्ज 10th cl

§ VO'PADE'SA interprets the root by उर्जाशब्दः, which DURGĀ'DĀ'SA explains 'a found
explored through strength,' and he gives as an example, the roaring of a lion.

¶ DURGĀ'DĀ'SA expounds भर्त्सने, by तर्जनं. *See* तर्ज 10th cl.

46. कर्ज [यथने] *tr.* to pain or make uneasy.* कर्जति. चकर्ज.
कर्जिता.

47. स्वर्ज [पूजनेच] *tr.* 'to worship or treat with courtesy. 'to pain
, or make uneasy. 'to cleanse or make clean† स्वर्जति. चस्वर्जः.

48. अज [गतिदोषणयोः] *tr.* 'to go. 'to blame, or censure. अजति.
विवाय ‡ (3d *du.* विवयुः. || *pl.* विव्युः. 2d *sing.* विवयिद्य, विवेद्य
or आजिद्य. *du.* विव्युः. *pl.* विव्य. 1st *sing.* विवाय or विवय.
du. विविद्य or आजिद्य. *pl.* विविम or आजिम). वेता or अजिता.
वेद्यति or अजिद्यति. अजतु. अजत्. अजेत् and *Ben.* दीयात्.
अवैषीत्**, or अजीत्. अवेद्यत् or अजिद्यत्. *DES.* अजिजिषति
or विवीषति. *INT.* वेवीयते.†† *CAUS.* वाययति (*Aor. p.* आवीवयत्).
PASS. वीयते. विद्ये. वायिता, वेता or अजिता. वायिद्यते, वेद्यते
or अजिद्यते. वीयताम्. आवीयत. वीयेत and *Ben.* वायिषीष्ट,
वेषीष्ट or अजिषीष्ट (2d *pl.* वायिषीध्वं, वायिषीद्वं, वेषीद्वं or
अजिषीध्वं &c.). अवायि (3d *du.* अवायिषाताम्, अवेषाताम् or
अजिषाताम्. 2d *pl.* अवायिध्वं, अवायिद्वं, अवेद्वं or अजिद्वं &c.).

* VO'PADE'VA explains the root by षीडः.

† VO'PADE'VA's interpretation is यथा and गृज्; and DURGA'DA'SA explains the last
term by मार्जनं.

‡ The verb is particularly irregular, for वी is substituted for this root before an *ardhadhatura*
affix, but optionally before a वल् consonant. Ch 18 § 1 1.

§ The vowel does not become long before the penultimate व् (Ch 18 § 111. 6), because the
subsequent consonant (य्) inherits the powers of the original vowel (ई). Ch 2 § 111 2

§ The use of the prefix (इट्) is here optional, according to BHARADWAJA's restriction of the
rule respecting that prefix, before the affix यल्. See Ch 17 § 1 6.

¶ ई is converted into यू even before इ. See Ch 19 § 111 2 and Ch 7 § 1. 5. and note *.

** The *Irish* diphthong is substituted before सिच्. See Ch. 19 §. 14 6.

†† The *Classical* of this irregular verb is inadmissible.

अवायिष्यत, अवेष्यत or आजिष्यत. REC. PASS.* वीयते. Aor. p.
अवायि, अवेष्ट or अवायिष्ट.

49. तेज [पालने] *tr.* to guard or protect † तेजति. तितेज. तेजिता.

50. खनं. [मंथे] *tr.* to churn or agitate‡ खनति. चखान.
खनिता. Aor. p. अखेजीत् or अखाजीत्.

51. खजि [गतिवैकल्ये] *intr.* to limp, halt, or be unable to walk ||
खंजति. चखंज. खंजिता. IMPERS. खंज्यते.

52. एजृ [कंपने] *intr.* to quake or tremble § एजति, एजांचकार.
एजिता. DES. एजिजिषति. CAUS. एजयति.

53. दुओस्मूर्जा [वज्रनिर्बोधे] *intr.* to thunder.¶ स्मूर्जति. पुस्मूर्ज.
स्मूर्जिता. DES. पुस्मूर्जिषति. INT. पोस्मूर्ज्यते and पोस्मूर्क्ति &c.
CAUS. स्मूर्जयति (Aor p. अपुस्मूर्जत).

54. क्षि [क्षये] *intr.* 'to wane or decrease. *tr.* 'to diminish **
क्षयति. चिक्षाय (3d du. चिक्षियतुः pl. चिक्षियुः 2d sing. चिक्षेथ or

* For the verb may be so used, in its second acceptation

† This verb is omitted by VO'PADE'VA. See तिज Ch 23 § 111 and 10th cl.

‡ DURGA'DA'SA expounds the term by विलोडनं. Some here add, as MA'D HAVA re-
marks, कज [मदे] to be confused or disturbed by joy, pride or sorrow

|| VO'PADE'VA states पांगुल्यं; which DURGA'DA'SA interprets खोडनं.

§ See एजृ. Art V 18.

¶ From the radical vowel being here originally long, some infer, as MAITRE'YA remarks, that the
vowel is invariably long, throughout the inflections of this verb, and, consequently, that the vowel may
be short in other verbs, with a penultimate रु (Ch 18 § 111 6) See : 20*. Yet DURGA'DA'SA
makes the vowel of this root short

** The verb, though terminated by a vowel, is inserted in this place, on account of its resem-
blance to the subsequent verb * as is remarked by MAITRE'YA See क्षि 5th and 6th cl क्षिष्ट
5th cl and क्षिणु 8th cl

Properly the verb is intransitive, but becomes transitive with the causal termination understood
VO'PADE'VA adds another interpretation (ऐश्वर्यं) 'to rule, or possess with unlimited power'

चिद्वियिथ * 1st du. चिद्वियिव pl. चिद्वियिम). द्वेता.* द्वेष्यति.
 दयतु.अदयत.दयेत् and Ben. दीयात्.† अद्वेषीत्. अद्वेष्यत्.
 Pass. &c दीयते.†

55. क्षीज [अद्यत्ते शब्दे] intr. to found inarticulately; to sigh or groan,
 as in distress ‡ क्षीजति. चिद्वीज. क्षीजिता. Des. चिद्वीजिषति. Int.
 चेक्षीज्यते and चेक्षीक्ति &c. CAUS. क्षीजयति. Aor. p. अचिद्वीजत्.

56. लज. 57 लजि [भर्त्सने] tr. to fry.॥ लजति. ललाज.
 (3d du. लेजतुः). लजिता. Aor. p. अलजीत् or अलाजीत्. Also
 लंजति. ललंज.

58. लाज. 59 लाजि [भर्त्सनेच] tr. to blame or censure. 'to fry. §
 लाजति. ललाज. And लंजति. ललंज.

60. जज. 61. जजि [युद्धे] intr to fight. जजति. जंजति.

62. तुज [हिंसायां] tr. to kill or hurt. तोजति. तुतोज. तोजिता.

63. तुजि [पालने] tr. to guard or protect † तुंजति. तुतुंज.
 तुजिता.

* Since the radical vowel was gravely accented (Ch 17 § 1. 1. 1), the verb does not admit the
 prefix इट्, unless in the Rem p. See Ch. 17 § 1. 1. (with note §) and 6 *.

† The vowel becomes long before यू. Ch 19 § v 4.

‡ This root should have been placed, near a preceding one (41), which is similarly explained:
 but they are separated, says MAITREYA, because the first is uncommon, or because the meanings
 vary. He adds examples of the different import of these roots, and DURGA'DA'SA cites his au-
 thority for restricting this verb to a cry uttered in distress.

§ These verbs are sometimes confounded, in signification, with the two following (58. and 59)
 See ओलजी and ओलस्त्री 6th cl as well as लज and लजि 10th cl

§ MAITREYA reads the same term in both places, and makes the four verbs signify to fry.
 PURUSHAKARA, adopting that reading, assigns nevertheless both acceptations to these verbs.
 BHATTARAJIS authority is followed in the text, but VOFADEYA appears to have transposed the
 terms, since the two first verbs are explained by him [भर्त्सने] 'to blame,' and the two last
 [भर्त्सनेभर्गे] 'to blame, or 'to fry' for DURGA'DA'SA interprets भर्गः by भर्जनं.

¶ MAITREYA inserts this verb with the preceding one, and repeats it here, expounding it

64. गज. 65. गजि. 66 गृज. 67. गृजि. 68. मुज. 69. मुजि.
[शब्दार्थाः] *intr.* to found.* गजति. गंजति गर्जति. गृजति.
मोजति. मुंजति.

70 गज [मदनेच] *intr.* to be drunk or confused †

71. वज. 72. व्रज [गतौ] *tr* to go ‡ वजति. ववाज (3d du. ववजतुः).
वजिता. *Aor. p.* अवजीत् or अवाजीत्. Also व्रजति. *Aor. p.*
अव्रजीत्.॥

ARTICLE VII.

*Verbs terminated by Cerebral Consonants, with Mute Vowels Gravely Accented,
and containing Efficient Vowels Acutely Accented.*

1. अट्ट [अतिक्रमहिंसयोः] *tr.* 'to surpass, transgress, excel or
transcend 'to kill or hurt. § अट्टते. आनट्टे. अट्टिता. *DES.*
अट्टिष्टते or, according to some, अट्टिष्टते; or, even, अतिष्टते.

[बलनेच] 'to be strong' MA'D HAVA leaves these variations unnoticed, and so does BHAT'-
T'OL. Their authority is here followed. But VO'PADE'YA interprets the root [प्राणे बले]
'to live or 'to be strong' for DURGA'DASA expounds प्राणः by जीवनं; and he adds,
that some make it signify to kill or hurt. See तुजि 10th cl

* SWAMI' and CHANDRA read मृज and मृजि. VO'PADE'YA adds the roots मंज and
मार्ज to मुज and मुजि, but refers these four roots to the 10th cl and expounds them
[मृजाध्वनयोः] 'to cleanse, or 'to found' However, DURGA'DASA remarks, that some
referred मुज and मुजि to the 1st class, and others there read मृज for मुज.

† See गर्ज 44 and गज 64 and 10th cl

‡ See वज and व्रज 10th cl

§ The vowel must be permuted with the *Wād'ya* letter, before सिच्. Ch 19 § iv 6 *

§ The radical penultimate is त्, according to the *Nyasa* and other authorities SWAMI' con-
curs in this, but says, the root is a ५ considered to have a penultimate द्. MAITRE'YA seems to
have preferred this opinion, but he notices that of the *Nyasa*. Either way, the penult becomes

CAUS. अट्टयति (Aor *p.* आटिटत् or, according to some, आटिटत् : or even आतिटत्).

2. वेष्ट [वेष्टने] *tr.* to surround, encompass, or encircle. वेष्टते. विवेष्टे. वेष्टिता. CAUS. वेष्टयति (Aor *p.* अविवेष्टत् or अववेष्टत् *). PASS. वेष्टते.

3. चेष्ट [चेष्टायां] *intr.* to act, or perform functions, to endeavour or be busy† चेष्टते.

4. गोष्ट 5. लोष्ट [संवाते] *tr.* to assemble, or heap together,‡ गोष्टते. जुगोष्टे. गोष्टिता. So लोष्टते. लुलोष्टे.

6. वट्ट [चलने] *intr.* to move|| वट्टते. जवट्टे. वट्टिता.

7. स्फुट [विकसने] to blow, to open, or unclothe.§ स्फोटते. पुस्फुटे. स्फोटिता.

8. अटि [गतौ] *tr.* to go or approach ८ अठते. आनठे. DES.

cerebral, on account of the final letter, but MA'D'HAVA remarks, that अट्ट, with a final ट्, (inserted by some in this place,) is an erroneous reading. However, VO'PADEVA here places three roots, अट्ट, with a penultimate ट्, त्, or ट्. This is founded on the diversity of opinions, respecting the permutations in the doubled syllable, for MA'D'HAVA deduces अटिटिषते from a penultimate त्, and censures PURUSHACARA and others for exhibiting अतिटिषते, as the desiderative from this root. See अट्ट 10 h cl

* The vowel is here, optionally, permuted with अ in the prior syllable (Ch 18 § 17. 10 *).

† VO'PADEVA states ईहः for the acceptance of this root, and DURGA'DA'SA interprets it,

यापारः.

‡ VO'PADEVA interprets one of these roots, by रंहतिः; and the other, by संवातः; which DURGA'DA'SA expounds. राशीकरां. The example given is 'the sowing of gram.'

§ See वट्ट 10 h cl

§ See स्फुटिर् VIII 41 Also स्फुट 6th and 10th class's

¶ A synonymous root, अठ, is stated by VO'PADEVA, and conjugated in the active voice.

आदिष्ठते.* CAUS अंठयति (Aor. p. आंठित्*).

9 वठि [एकचर्यायाम्] intr. to move alone or unaccompanied † वंठते. वंठे. वंठिता.

10. मठि. 11. कठि [शोके] tr. to bewail; to regret or remember with sorrow ‡ मंठते. दंठते.

12. मुठि [पालने] tr. 'to guard or protect. 'to flee or abscond' § मुंठते.

13. हेठ [विवाशयां] tr. to annoy or harass; to treat with petulance, to resist or oppose § हेठते. जिहेठे. हेठिता. CAUS. हेठयति (Aor. p. अजीहिठत् or अजिहेठत् ¶).

14 एठ [च] tr. to annoy, resist or oppose.** एंठते. एंठाचक्रे. एठिता.

15. हिडि [गत्यनादरयोः] tr. 'to go or approach. 'to disregard.

* In the reduplication, न् is left to terminate the initial syllable (Ch. 18 § iv 1).

† MA'DHAVA interprets एकचर्या by असहायगमनं. VO'PADE'VA states एकचरः, and expounds it एकाकिचर्या; as DURGA'DASA does, एककर्तृकचरणं.

‡ MA'DHAVA explains शोकः as here equivalent to आस्थानं. VO'PADE'VA employs this last term, and expounds it उत्पन्ना; and so does VA'MANA. DURGA'DASA cites other interpretations, 'complete meditation,' or 'recollection accompanied by sorrow.' See मठ and कठ vul. 44 and 45. Also कठि 10th cl.

§ On collating manuscripts, I find another reading [पलायने] 'to flee or abscond,' VO'PADE'VA, and his commentators exhibit that reading, and so does MAITREYA, though not noticed by MA'DHAVA, whose authority, with BHARTṚHṚS, is here followed. The *Dhatupāṭi* dis agrees.

§ Some, as MA'DHAVA remarks, insert this in the next article also. He expounds विवाधनं by शाब्दं. VO'PADE'VA reads हेठ् with a mute ञ्, and conjugates it in both voice. But he places हेठ् with a different acc-pta son in the 6th class.

¶ The substitution of the short vowel is here optional (Ch. 19 § v 2 *).

** SWA'MI' and CA'SYAPA require the preposition वि to be joined with this verb, but MAITREYA and others exhibit examples from the simple verb. VO'PADE'VA interprets the preceding

हिंडते. जिहिंडे. हिंडिता.

16. हुडि [संचाते] *tr.* to assemble or heap together. * हुंडते.

जुहुंडे. हुंडिता.

17. कुडि [दाहे] *tr.* to burn † कुंडते. चुकुंडे.

18. वडि [विभाजने] *tr.* to divide, separate or distribute * to surround or encompass. वंडते. ववंडे. वंडिता.

19. मडि [च] * to divide &c * to surround or encompass † मंडते. ममंडे. मंडिता.

20. भडि [परिभाषणे] *tr.* to rally, deride, or treat with merriment * to speak * to upbraid with faults, to reprove or reprehend || भंडते.

21. पिडि [संचाते] *tr.* to assemble or heap together § पिंडते.

root by वाधः, and this by वाधनं; which DURGA DASA expounds विहतिः.

* CA SYAPA remarks, that the *Aryas* omit this verb, while the *Dravids* insert it and हुंड, exhibited in the *Bhashya*. &c. is erroneous. See हुड 6th cl. DURGA DASA interprets the verb by (राशीकरोति) 'he accumulates'

† See कुडि viii 34 and 10th cl

‡ SWAMI remarks, that this verb is disjoined from the preceding, on account of its additional acceptations. But NANDI gives separate interpretations, reading वेष्टने instead of च. MAITREYA, however, exhibits the first root with वेष्टने, and the second with च. This variation is unnoticed by MADHAVA and BHATTJOJI, but VOPADEVA and his commentator state both acceptations for each of these roots. See मडि viii 33 and 10th cl. Also, according to VOPADEVA, वडि 10th cl

§ DEVA interprets the term by परिहासः; SWAMI, by परितोभाषणं; and the *Nyānta* by सनिंदोपालंभः. BHATTJOJI adopts the first and last of these interpretations. VOPADEVA states, for the acceptations of the root, वाच; but DURGA DASA remarks, that GOVINDA expands it by परिभाषणं, and CHATKREHJA by परिहासः. See भडि 10th cl

§ Expounded by VOPADEVA, संहतिः; by DURGA DASA, राशीकरणं. See पिडि 10th cl.

22. मुडि [मार्जने] *intr.* 'to be pure or clean. *to sink or be low.
tr. 'to cleanse.* मुंडते.
23. तुडि [तोडने] *tr.* 'to break. 'to kill or hurt † तुडते.
24. हुंडि [वरणे] *tr.* 'to accept or assent. 'to take.‡ हुंडते. जुहुंडे.
हुंडिता.
25. चडि [कोपे] *intr.* to be angry || चंडते.
26. शडि [स्त्रायांसंवातेच] *tr.* 'to dislocate, or dismember; to wound.
'to assemble or heap together. शंडते.

* MA'D'HAVA and BHAT'TO'JI explain मार्जनं by मृद्धिः and व्यग्भावः. CHA-
TUVANHUJA, adopting the first interpretation, makes the verb transitive VOFADEVA states मग्नः;
which DURGA'DA'SA interprets मज्जनं. He gives, as an example, a stone sinking in water
S-e मुडि VIII 38

† MA'D'HAVA and BHAT'TO'JI expound तोडनं, by दारणं and हिंसनं. VOFA-
DEVA interprets the root by वधः; which RAMA'NA'SHA, as cited by DURGA'DA'SA, explains
नि ५ पीडनं. See तुडु VIII 63

‡ MA'D'HAVA cites MAITREYA as exhibiting a different interpretation (हरणे); but prefers
the other (वरणे), and explains the term by स्वीकारः. He observes, that "some" read
मुडि [विकसने] 'to blow, to open, or unfold'. But MAITREYA's text exhibits मुडि
[भरणे] 'to hold or support,' and one Dhatsputa countenances this reading, as another
does, that, which MA'D'HAVA and BHAT'TO'JI have followed. VOFADEVA, too, states मुडि
[भृतौ वृतौ]; on which DURGA'DA'SA remarks, that some reject the second acceptance
(वृत्तिः); and that भृत्तिः here signifies धरणं. VOFADEVA, likewise, exhibits मुडि
[फुल्ले] 'to blossom'. See हुडि 16 and हुड 6th cl.

! VOFADEVA interprets the root by रोषः. See चडि 10th cl.

27. तडि [ताडने] *tr.* to beat or strike.* तंडते.
 28. पडि [गतौ] *tr.* to go or approach.† पंडते.
 29. कडि [मदे] *intr* to be confused with joy &c.‡ कंडते.
 30. खडि [मंघे] *tr.* to agitate|| खंडते.
 31. हेडू. 32. होडू [अनादरे] *tr.* to disregard, or treat with disrespect § हेडते. जिहेडे: हेडिता. CAUS हेडयति (*Aor. p.* अजिहेडत्). So होडते.
 33. बाडू [आप्लाये] *intr.* to bathe, to dive and to emerge.* बाडते.
 34. द्राडू. 35. धाडू [विशरणे] *tr.* to divide, split, or pierce.†† द्राडते. धाडते.
 36. शाडू [श्लावायं] *tr.* to coax, flatter, praise, or boast †† शाडते.

* VOFADE'VA'S interpretation is आहतिः. See तड 10th cl

† See पडि 10th cl

‡ VOFADE'VA states दर्पः 'pride,' which DURGA'DA'SA expounds by हर्षः 'joy' According to them, it admits the active and middle voices, but is generally deponent See कडि 10th cl and कडू viii 72 and कड 6th cl

§ VOFADE'VA states, for the acceptance of the root, मघ्; and expounds it by मंघनं; on which DURGA'DA'SA observes, that it here signifies भंजनं. See खडि 10th cl Some, as MA'D'HAVA remarks, read खुडि in this place

§ According to VOFADE'VA, these roots are synonymous with हिडि (15) in both its acceptation. See हेड Ch 22 § 11 and होडू viii 66

¶ The penult diphthong is retained, without shortening it, on account of the mute ऋ (Ch 19 § 2).

** MA'D'HAVA and BHAT'TOJI interpret आप्लाये by आप्लवः; and state the initial as a (बश्) consonant But VOFADE'VA inserts this among roots beginning with the semivowel व; and DURGA'DA'SA expounds आप्लवः by स्नानं; but adds, that some explain it उन्नजनं.

†† VOFADE'VA states शीर्णिः; which DURGA'DA'SA interprets विभेदः.

‡‡ Since ल and ड are interchangeable, CASYAPA conjugates the verb with ल for its radical final *Fr* शालते. But VOFADE'VA exhibits शालू as a distinct root, with this acceptation DURGA'DA'SA remarks, that some erroneously read श्लाडू.

ARTICLE VIII.

With Mute Vowels Acutely Accented

1. शौट् [गर्वे] *intr* to be proud * शौटति. शुशौट. शौटिता.
CAUS शौटयति (*Aor p* अशुशौटत्);
2. यौट् [बंधने] *tr*. to bind, connect or join † यौटति.
3. म्रेट्. 4. म्रेट् [उन्मादे] *intr*. to be mad ‡ म्रेटति. म्रेडति.
5. कटे [वर्षावरणयोः] *intr* *to rain *tr* *to encompass || कटति.
चकाट. कटिता. *Aor p* अकटीत्. §
6. अट्. 7. पट् [गतौ] *tr* to move or approach अटति. आट
(3d du आटतुः). अटिता. DES अटिटिषति. TORT अटाटयते
and आट्टि or आटीति. ¶ आटांचकार. So पटति. पपाट (3d du
पेटतुः. 2d sing पेटिथ). पटिता. *Aor p* अपटीत् or अपटीत्. *
8. रट् [परिभाषणे] *intr* to speak रटति.
9. लट् [बाल्ये] *intr* to be a child †† लटति.

* VOFADE VA, 1 kenise, states शौट् with this acceptance

† The authority, cited in the preceding note, admits यौट् as a synonymous root

‡ VOFADE VA and his commentator exhibit six roots, म्रेट्, म्रेड् and म्रेट्; म्रेट्, म्रेड् and म्रेट्. MA D'HANA and BHATT OJA state two only, without noting any various readings. However MAITREYA had inserted three roots म्रेट् &c

| DURN as CASYAPA observes here read चटे. See कटी (31) and चट (10th cl).

§ The permutation with the *tr* and *tr* letter is precluded by the mute ए (Ch 19 § 14 6 *.)

¶ This is one of the verbs, which admit the affix यङ्, although the initial of the root be a vowel (Ch 16 § 1 10) and, when that affix is expunged, the reduplication is unavoidably confined to the initial vowel.

Since the verb suffers motion the derivatives in यङ् indicate a tortuous progress

** The permutation with the *tr* and *tr* letter is optional, since अ is prepositionally short, after an initial consonant (Ch 19 § 14 6)

† VOFADE VA exhibits two acceptances [बाल्योन्नयोः]; the first is expressed by DURN and CASYAPA as a fact of etymology, the second explained, * taken up by

10 शट [स्त्राविशरणगत्यवसादनेषु] *intr* to be defeated *tr*
 * to divide, pierce or separate * to go *intr* * to be weary or fad * शटति.

11 वट [वेष्टने] *tr* to surround or encompass † वटति. ववाट
 (3d *du* ववटतुः†).

12 किट. 13 खिट [त्रासे] *tr* to terrify, alarm or surprise * to
 fear or dread || वेटति. चिकेट. कीटता. Des चिकिटिषति or
 चिकेटिषति. So खेटति. चिखट.

14 शिट. 15 षिट [अनादरे] *tr* to disregard or treat with dis-
 respect शेटति. शिशेट. So सेटति. Des सिसेटिषति. § CAUS
 Aor *p* असीषिटत्.

16 जट. 17 ऊट [संवाते] *intr* to clot or be entangled ‡ जटति.
 जजाट (3d *du* जेटतुः). जटिता. So ऊटति. जजाट (3d *du*
 जऊटतुः ^).

18 भट [भृतौ] *tr* to hold or cherish to hire or maintain ++ भटति.

* VOṬPADEVA states for the fourth and second senses सादः and शीर्णिः; which DURGADAŚA explains by अवसादः and विभेदः.

† See वट Ch 22 § 11 and Ch 29. Also वटि 39 *l* 1 and 10th cl

‡ The *ir* al व does not permit the substitution of ए. Ch 19 § 11 9

[MA D H A V A expounds त्रासः by भयोत्पादनं. VOṬPADEVA allots to the root, two
 acceptations [भयभीषयोः] Some omit the first verb but MAITREYA and others insert
 it as varying in its acceptation from the former root inserted below See किट 30

§ Since the affix is converted into ष, theibilant is not permuted with the cerebral letter after
 ३ (Ch 18 § 1 3)

* DURGADAŚA states as an example of the meaning * entangled hair

** For the initial is subject to permutation in enabling the syllable on account of लिट्; and
 therefore ए is rather substituted for अ (Ch 19 § 1 8).

†† भृतिः is formed by GOṬAŚA * no difference and † (पोषणं and
 कर्ममूल्यं). See भट Ch 22 § 1

- 19 तट [उक्ताये] *intransitive* to rise, to be elevated, or high ~ तटति.
 20 खट [कांक्षायां] *transitive* to define, seek or inquire + खटति.
 21 णट [नृतौ] *intransitive* to dance or gesticulate ‡ नटति (प्रणटति).
 22 षिट [शब्दसंवातयोः] *intransitive* to found *transitive* to assemble or heap together षेटति. षिषेट. षेटिता.
 23 हट [दीप्तौ] *intransitive* to shine हटति. जहट. हटिता. *Aor. p.* अहटीत् or अहाटीत् ||.
 24 षट [अवयवे] *intransitive* to be part or portion, to be ragged § सटति. ससाट (3rd du. सेटतुः). सटिता. *DEs* सिसटिषति. ¶ CAUS. साटयति (*Aor. p.* असीषटत्)
 25 लुट [विलोडने] *transitive* to churn or agitate *intransitive* to be connected **

* The term is explained by DURGADAŚA उच्चीभावः. See तट 10th cl

† VOFADEVA'S interpretation of the root [वांक्षि] is explained by DURGADAŚA आकांक्षा.

‡ CŚKIRAWAṆI reads नट; but HARADATTA and others refer to the exception (Ch 18 § 11 §) to नट belonging to the tenth class. VOFADEVA, however, inserts both roots, णट and नट, in both sections of the fifth class, to comply, as his commentator remarks, with the opinion of some grammarians. He states two acceptations of this root [नृत्यहंसयोः]; the second is unnoticed by MADHANA and the root नृतिः is explained by PURUSHADAKA नर्तनं; which is distinguished from नृतिः, as it last implies the accompaniment of voice. See णट Ch 22 § 11 and नट 10th cl

§ The permutation of the prefolially short अ is here optional. Ch 19 § 11 6

¶ VOFADEVA states अंगकः, which DURGADAŚA interprets by अवयवः.

** The permutation of the initial स in the desiderative is restricted. Ch 18 § 11 3

*** CAUSICA and others read लुड; and S DHALAKA explains in this acceptation लुल; which may, however, be derived from the other form लु and लु are interchangeable. VOFADEVA explains this root with two acceptations [विलोट विलोडयोः]; one of which serves as the 2nd §; DURGADAŚA मञ्जरीभावः. The first is stated only for लु by मञ्जरी; the 2nd is विलोडनं. लुटि 1st लुट 1st cl 2 1 Ch 22 § 1

लोटति. लुलोट. लोटिता. DES. लुलोटिषति or लुलोटिषति.
CAUS लोटयति (*Aor. p.* अलूलुटत् or अलुलोटत्).

26 चिट [परप्रेष्ये] *intr.* to be another's servant or messenger.
चेटति.

27. विट [शब्दे] *intr.* to found† चेटति.

28 विट [आक्रोशे] *tr* to curse‡ चेटति.

29 इट. 30 किट. 31. and 32 कंटी [गतौ] *tr* to go or approach||
एटति. इयेट (3d *du* ईयतुः. 2d *sing.* इयेटिथ). एटिता. DES
इटिटिषति. CAUS एटयति. So केटति. चिकेट. केटिता. DES
चिकेटिषति. Also कंटति. चकंट. कंटिता. Or else कटति. चकाट.
Likewise, according to some authorities, अयति. इयाय (3d *du* इयतुः
pl इयुः 2d *sing.* इययिथ or इयेथ. *du* इयथुः. *pl* इयय. 1st
sing इयाय or इयय. *du*. इयिव. *pl* इयिम).§ एता. Or else
अयति. अयांचकार &c

* This is one of the roots, in which the substitution of the short vowel is optional 5-- Ch 19
§ 1 2 *
† VOFADEVA, confounding the subsequent root with this, states two acceptations
[आक्रोशेखने]; but DURGA DASA remarks, that some reject the first of those acceptations
However, VOFADEVA, adds another root विड [आक्रुशि] 'to curse

‡ Some, as MA'D HAVA remarks, read हिट in this place. Ex हेटति.

|| CSHIRASWA'MI assigns to the third root, a mute ई, and rejects the fourth verb. The
Samanta, Tarang n 1, and others, extract out of the terminating letter, a fourth root consisting of a
single vowel the short one (इ), according to some authors, but the long one (ई), according
to others, as MAITREYA has remarked. They accordingly assign a mute इ to the third root
VOFADEVA exhibits three forms of this root, कट, कटि and कटी; but one only of the
fourth, इ, not ई. See किट 12 and कटे 5 and इण &c 2d cl also ईड् 4th cl

§ Since इ, or ई, is a monosyllable ending in a vowel, it is gravely accented (Ch 17,
§ 1 1 †), and consequently does not admit the prefix इट् before consonants, unless in the re-
mote past (लिट्); but here, one authority makes it optional in the 2d person *sing* (Ch 17.
§ 1 6 *)

33 मडि [भूषाया] *tr.* to adorn or decorate * मंडति. ममंड.
मंडिता.

34 कुडि [वैकल्ये] *tr.* to confound and disorder, at with pain or
grief† कुंडति.

35 मुट. 36. पुट [मर्दने] *tr.* to rub and press, to grind or pound ‡
मोटति. मुमोट. मोटिता. So पोटति.

37 चुडि [अल्पीभावे] *intr.* to become small, low, or shallow §
चुंडति.

38. मुडि [खंडने] *tr.* to cut or shave § मुंडति.

* See मडि vii 19.

† CAUSICA and DURGA read कुटि; and SACATAYANA, वुडि. VOPADEVA inserts
both roots. The verb is transitive according to DURGADAŚA. See कुडि vii 17.

‡ DHANAPA'LA reads मुड; SACATAYANA has पुड; and CSHIRASWAMI admits both these
verbs, but with a mute र, viz मुडि and पुडि. However, MAITREYA here states a single
verb मुट [प्रमर्दने]; and subsequently inserts मुडि [खंडने], adding there पुडि
as a reading approved by "some". VOPADEVA exhibits three roots with this acceptance, मुटि,
पुडि and मुडि. BHATTOSI states two only मुट and पुट, without noticing the reflexive
मर्दः is interpreted by DURGADAŚA मर्दनं, and in one place चूर्णीकरणं. See
मुट 6th cl and मुड 10th cl.

§ MAITREYA has चुटि; and DURGA reads चुट, which MAITREYA notices as a various
reading: चुट [श्येके]. Ex चुटति and चोटति. VOPADEVA states, for the ac-
ceptation of the root, तोक्ष्यः; which DURGADAŚA interprets स्वल्पीभावः. See चुट
6th cl and चुट and चुटि 10th cl.

§ MAITREYA adds a various reading पुडि [चेत्येके]. MADHAVA remarks, that some
analogues of roots here insert मुडि [खंडनप्रमर्दनयोः]; but he approves the omission
of it by MAITREYA. VOPADEVA interprets the root by क्लिष्ट; which DURGADAŚA refers as
to 'cutting, or passing off, &c.'.

- 39 रुटि. 40 लुटि [स्तेये] *tr.* to steal or rob * संटति. लुंउति.
 41. स्फुटिर् [विशरणे] *tr.* to pierce or divide.† स्फोटति. पुंस्फोटे.
 स्फोतिता. *Aor p* अस्फुटत् or अस्फोटीत्.‡
 42 पठ [यन्तायां वाचि] *tr.* to speak articulately, to recite or read.
 पठति. पपाठ (3d *du* पेठतुः. 2d *sing* पेठेद्य). पठिता. *Aor. p.*
 अपठीत् or अपाठीत्.॥
 43. वठ [स्थौत्ये] *intr.* to be large, powerful, or able § वठति.
 ववाठ (3d *du* ववठतुः. 2d *sing* ववठिद्य॥). वठिता.
 44 मठ [मद निवासयोः] *intr.* 'to be confused, or disturbed in
 mind, as by pleasure or pain, 'to dwell or inhabit ** मठति.

* CSHIRASIYA MI notices a various reading, रुठि, लुठि [श्येके]; and SA CATYR-
 ANA reads रुडि and लुडि. These two last roots are not exhibited by VOFADEVVA. See
 लुट 2, and Ch 22 § 1 and रुट 1oth cl

† MAITREYA and others read the root, as here exhibited but CHANDRA has स्फुट; and
 SWAMI and CASSIAPA exhibit three verbs, स्फुटि, स्फुट and स्फुटिर्. So does VO-
 FADÉVA. Ex स्फुटति and स्फोटति &c DURGA DĀSA interprets विशरणं by
 'भेदनं'; but adds, as a various reading, विसरणं; which he explains, 'to open or expand'
 He proposes to read स्फाटि and स्फाट instead of स्फुटि and स्फुट [शीर्णो]. RAMANA-
 TĀHA had stated स्फोट, as a various reading of स्फुटिर्, on the authority of "some gramma-
 rians See स्फुट vii 7

‡ अइ is optionally substituted for छि, on account of the mute र (Ch 16 § iii 12)

§ ए is substituted for अ in certain inflections of the remote past, since the initial is not able
 to permutation, and the vowel may be permuted in the aorist past, because it is profoundly short
 and preceded by a consonant Ch 19 § iii 8 and § iv 6

§ VOFADEVVA adds another root वठ [चैन्ये]; and DURGA DĀSA expounds the terms, in
 both instances, by सामर्थ्य, although VOFADEVVA himself explains चैन्यं by पीनत्वं.

¶ Since the initial is व. See Ch 19 § iii 9

** MADHAVA cites from MAITREYA, but without approbation, मठ, कठ [मद
 निवासनयोः]. However, that reading does not occur in MAITREYA'S work. DURGA
 DĀSA remarks, that some omit the first acceptance (मदः).

45. कठ [कृद्धजीवने] *intr.* 'to live in distress.* कठति.
46. रठ [परिभाषणे] *tr.* 'to speak. रठति.
47. हठ [पुतिशठत्वयोः] *tr.* 'to leap or jump. *intr.* 'to be wicked, to treat with violence. 'to bind to a post.† हठति. जहाठ.
48. रुठ. 49. लुठ. 50. उठ [उपघाते] *tr.* 'to strike or knock down‡ रोठति. So लोठति. CAUS. *Aor. p.* अलूलुठत् or अलुलोठत्.॥ Also ओठति. उवोठ (3d *du.* उठतुः). ओठिता. Or एठ ओठति. उठांचकार.
51. पिठ [हिंसासंक्लेशनयोः] *tr.* 'to kill or hurt. *intr.* 'to feel pain or affliction§ पेठति.
52. शठ [कैतवेच] *tr.* 'to cheat. 'to kill. *intr.* 'to suffer pain.॥ शठति.

* Some, as MA'D HAVA remarks, insert in this place, मठ [गतौ]; but MAITREYA and the rest omit it. VO'PADEVA explains the root by तंकनं, which DURGA'DASA interprets दुःस्वेनजीवनं.

† CHANDRA and DYRGA assign to this root a different acceptance [बलात्कारे] *tr.* 'to treat with violence, or exert force against.' VO'PADEVA exhibits that for the first acceptance of the verb, but, instead of the second, he states कीलबंधः, which DURGA'DASA interprets 'binding to a post.' This agrees with MAITREYA's reading [पुतिशंकुत्वयोः]; but MA'D HAVA and BHATTOJI, as well as the *Dhatupāṭha*, exhibit the reading adopted in the text.

‡ MAITREYA states the third verb, as resting on the authority of "some" grammarians उठ [इत्येके]. DHANAPALA and SA'CAT'AYANA notice the two first only, but CSHI'ASWA'MI premises उठ; and, for the other two, cites the authority of DURGA. BHATTOJI exhibits a various reading of the third verb, as resting on limited authority [उठइत्येके]. See लुठ 6th c and लुठि 55 Ch 22 § 1.

§ The substitution of the short vowel is here optional (Ch 19 § 1 2 *).

॥ DURGA'DASA interprets क्लिश् by (दुःग्वानुभवः) 'the sensation of pain.'

¶ The term is expounded by DURGA'DASA (वंचनं) 'fraud or deception.' See 'Mi' and

53 श्रुठ [प्रतिवाते] *intr* to be prevented or stopped * श्रोठति.

51 कुठि [च] *intr* to be prevented or obstructed, to be stopped, or prevented from moving † कुंठति.

55 लुठि [आलस्येप्रतिवातेच] *nti* to be lazy *tr* *to repel, resist or oppose ‡ लुंठति. †

56 श्रुठि [शोषणे] *intr* to dry to be arid or desiccated || श्रुंठति.

57 रुठि. 58 लुठि [गतौ] *ti* to go or approach §

59 चुडु [भावकरणे] to hint one's meaning *to dally or wanton, to coquet *to रति ‡ चुडुति. चुचुडु. चुडुति.

of rs omi g the conjunction (च), rel it it too to th f i acceptation See both cl 1 Lh 29

* MADHAVA exhibits [गतिप्रतिवाते], but cites with approbation DHANAPALA's omi o of the term गति. SASTRI reads श्रुठि. Ex श्रुंठति. VOPADEVA exhibits b roots & explains them by खोटनं (lameness), which DURGADASA interprets गतिव्याघातः. See श्रुठ 10th cl and श्रुठि 56

† VOPADEVA exhibits th s root with three acceptations [खोटनं वैकल्यगतस्ये]; and interprets the first by गत्याघातः. But MADHAVA considers the acceptation of the e b as fully indicated by the single term प्रतिवातः. DURGADASA explains the latter cep ta on by (विकलीभावः) 'a state of confusion or disorder' and the third by (मंदीभावः) 'a state of dullness'

‡ VOPADEVA likewise exhibits रुठि, with the same acceptations. See लुठ 49

[See श्रुठ 53

§ See लुठि 55 The verb, as MADHAVA remarks is repeated on account of its different

q MADHAVA and BHATTARAJI expound the term by अभिप्रायसूचनं. The o u not f nōl mate in the root is ङ, but is perm itted regul rly before the cerebral f al Hence, VOPADEVA exhibits two roots w l the pen nacs ङ् and ङ्, and interprets them रुताहावे. DURGADASA recalls that the *Gūṇara* assigns to the root a single acceptation [हावकरणे] Such a rec d g too s found in MAITREYA'S work though not noticed by JAYASANKAR and BHATTARAJI A ERJ s exp e हावः by bland flatter or wantonness

67. रौड् [अनादरे] *tr.* to treat with disrespect. * रौडति.[†]
 68. रोड्. 69 लोड् [उन्मादे] *intr.* to be mad † रोडति. लोडति.
 70 अड [उद्यमे] *intr.* to strive or endeavour. अडति, आड
 (3d du आडतुः. pl. आडुः).
 71 लड [विलासे] *intr.* to dally or frolic † लडति.
 72 कड [मदे] *intr.* to be confused or disturbed by pleasure or
 pain || कडति.
 73 गड [वदनैकदेशे] *intr.* to afflict the cheek. * to be rough, pro-
 vided it be the cheek, that is fo §

ARTICLE IX.

*Verbs terminated by Labial Consonants, with Mute Vowels Gravely Accented
 and Efficient Vowels Acutely Accented.*

1. तिप्. 2. तेप्. 3 छिप्. 4. छेप् [क्षरणार्थाः] *tr.* to
 sprinkle, *intr.* to distil or drop † तेपते. तितिपे (2d sing.

* VOFADEVYA adds a synonymous root रोड्.

† VOIADDEVYA makes रोड् synonymous with the preceding root रौड्; and adds to लोड्,
 in this acceptation, two synonymous roots लौड् and लोड्. These variations are not con-
 firmed by MADHAYA, nor by BHAT RŌJJI

‡ CSHIRASWAMI and others consider लड and लल as interchangeable but some insert, in
 the class (Ch 22 § 11), the last, as a distinct root लल [लिप्सायाम्]. See Ch 22
 § 1 and लड् both cl

DURGA reads कडे; and CSHIRASWAMI, कडि. VOFADEVYA, apparently on the
 ground of the last reading makes the verb admit both voices See कडि vii 29 and कड 6th cl

§ MADHAYA observes, that this root has been already inserted in another place (ii 29).

¶ The first root has the vowel gravely accented (Ch 17 § 1 2 †). Yet CSHIRASWAMI conju-
 gates it with the prefix उट्; and VOFADEVYA makes the use of the prefix optional, notwithstanding
 the authority of VYACHARNUTI, CAŚYAPA and the rest, to the contrary VOFADEVYA interpreted

तिष्ठिषिषे*). तेष्वा. तेप्स्यते. तेषतां. अतेपत. तेपेत or *ben.* तिष्ठीष
(3d du. तिष्ठीयास्तां. *pl.* तिष्ठीरन्). अतिप्र (3d du. अतिप्सतां. *pl.*
अतिप्सत). Likewise तेपते. तितेपे. तेषिता. So स्तेपते. तिष्ठिषे (3d du.
तिष्ठिषांते. *pl.* तिष्ठिषिरे). स्तेषिता. Also स्तेपते. तिष्ठेपे (3d du.
तिष्ठेपांते. *pl.* तिष्ठेपिरे).

5. तेष्टृ [कंपने] *intr* to shake or tremble †
 6. ग्लेष्टृ [दैन्ये] *intr* to be poor, indigent and dependent. ग्लेषते.
 7. दुष्टेष्टृ [कंपने] *intr* to shake or tremble वेपते.
 8. केष्टृ. 9. गेष्टृ. 10. ग्लेष्टृ [च] *intr* to shake or tremble.
 11. • to move ‡ केपते. गेपते. ग्लेषते.
 12. मेष्टृ. 13. रेष्टृ. 14. लेष्टृ [गतौ] *tr* to go or approach.
- मेपते. रेपते. लेपते.॥

(अष्टुत) is expounded by DUKGA DAŚA क्षरणां. CAŚVAPA adds two other synonymous roots, दिष्टृ and देष्टृ. But "same, as remarked in the *Minor a*, read these instead of the two first verbs

* Though this root refuse the prefix इष्ट in other inflections, its ~~extension~~ does not extend to the remote past (Ch. 17 § 1. 1). The affix which here facilitates distinguished by a mute ए, prevent the permutation of the postultimate vowel with the *g* and *pl* or *g* (Ch. 16 § 11. 1 and 2)

† See तेष्टृ 2

‡ SWAŚH concludes, that these roots are synonymous with the preceding one (7), and with those which follow (11—13). But MAITREYA omits the conjunction [च] and repeats the explanatory term [कंपने]. This implies, that they are separated from the preceding one, only because they are less common. See ग्लेष्टृ (6). It is again inserted here, on account of the difference of its acceptations.

§ SWAŚH'S authority, confirmed by MAHABHĀṢA and PRATYUJIS is followed in the text, but MAITREYA, as cited by these authors, reads मेष्टृ, लेष्टृ, [सेवने] 'to save, and रेष्टृ, पुष्टृ, [गतौ] 'to move. However, MAITREYA himself states पेष्टृ, मेष्टृ, [सेवने] रेष्टृ, पुष्टृ, [गतौ]; and, in another place, expressly refers to this reading

14. ऋषूष [लज्जायं] *intr.* to be modest or ashamed. ऋषते.
 ऋषे* (3d du ऋषते. *pl.* ऋषिरे). ऋषिता or ऋषा. ऋषिष्यते
 or ऋष्यते. ऋषतां. अऋषत. ऋषेत and *Ben.* ऋषिषीष्ट or
 ऋषीष्ट. अऋषिष्ट. अऋषिष्यत or अऋष्यत.

15. कषि [चलने] *intr.* to shake or tremble. कषते. चकषे.
 कषिता.

16. रवि. 17. लवि. 18. अवि [शब्दे] *intr.* to sound. रंवते.
 रंवे. रविता. So लंवते. ललंवे. Also अंवते. आनंवे.

19. लवि [अवसंसनेच] *intr.* to lie or fall †

20. कवृ [वर्णे] *tr.* to colour, or tinge with various hues ‡ कवते.
 चकवे. कविता. CAUS. कावयति. *Aor p.* अचकावत्.

21. ल्लीवृ [अधास्ये] *intr.* to be timorous or unassuming. ल्लीवते.
 चिल्लीवे. ल्लीविता. CAUS ल्लीवयति. *Aor. p.* अचिल्लीवत्.

22. क्षीवृ [मंदे] *intr.* to be intoxicated § क्षीवते. चिक्षीवे.
 क्षीविता. CAUS क्षीवयति. *Aor p.* अचिक्षीवत्.

(See xii 3: 32 and 34.) Some add रेषृ and क्षेषृ, as is remarked by MAṬHARA, accord-
 ingly VO'PADE'VA infers the first of these but he subjoins a second acceptance to the root रेषृ;
 viz [शब्दे] 'to sound'

* The substitution of ए, in the remote past, is grounded on a special rule (Ch 19 § iii 8 §);
 and the use of the prefix, in other tenses, is optional, as indicated by the mute उ (Ch 17 § 1 2)
 See ऋषूष Ch. 22 § 11

† GO'INDA BHAT'TA, cited by DURGA'DASA, interprets संसनं by अवलंबनं. See
 लवि 17

‡ VO'PADE'VA adds another acceptance, [स्तुतौ] 'to praise'

§ DURGA'DASA expounds the term by अप्रगल्भीभावः.

§ VO'PADE'VA states, for the acceptance of the root, दर्पः; but DURGA'DASA interprets
 मन्तीभावः.

२३. शीमृ [क्त्यने] *tr.* to coax, praise or boast. शीमते. शिशीमे;
शीमिता. CAUS. शीमयति. *Aor. p.* अंशिशीमतः

२४. चीमृ [च] *tr.* to coax, praise or boast.* चीमते.

२५. रेमृ [शब्दे] *intr.* to found.† रेमते. रिरेमे. CAUS. *Aor. p.*
अरिरेमंतः.

२६. छमि. २७. स्खमि [प्रतिबंधे] *tr.* to stop or hinder. *Intr.* to be
inanimate‡ संमते. तस्तंमे. संमिता. DES. तिसंमिषते. *Des. of the*
Caus. तिष्ठंमयिषति. Likewise संमते.

* DURGADASA notices, on the authority of "some," a various reading, बीमृ; he explains
the interpretation of the root, by प्रशंसां.

† MA'DHAVA and BHATTOJI remark, that, in some lists, two roots are added, जमि and
रमि. These are inserted by VOFADEVA, as also another synonymous root, लमि.

‡ MA'DHAVA refers to this first root (छमि), and to the supplementary one संमु (Ch. १६
§. ११ ७. §), the irregular compound with the preposition उद् (Ch. ३ § ११ ८. †), but to the sup-
plementary root only, the special rules concerning the permutation of स with घृ (Ch. १६ § ११ ४.
§ ५ and ९) *Ex.* उन्नंमते, विसंमते; for it follows, that this verb does not permute the
deficient initial स. BHATTOJI adopts that opinion, with the others of it. But SWAMY and
MAITREYA remark, that, according to some authors, टृ is the original radical *Ex.* छंमते.
टछंमे. In composition, विछंमते.

VOFADEVA exhibits two roots छमि and स्खमि, varying only in the desiderative of the
causal तिष्ठंमयिषति or तिसंमयिषति. But the first alone is right (Ch. १६ § ११ ३).

The other verb, स्खमि, never admits the permutation of स with घृ. *Ex.* विसंमते:
See Ch. १६ § ११ ६ १.

VOFADEVA's first opinion for these and synonymous roots, is संमते; for which DURGADASA
adduces one of the series assigned to it by ASHFA, (जडोभावः) and affixes, making, how-
ever, the verb transitive and for. BHATTOJI explains the term (संमते) by क्रियानिरोधः;
as GOVINDA does, by रुद्धि. It is also explained रुद्धीकरणं. See संमु and संमु
§ ११ ११ ५ १ and ५ २.

28. जम्. 29. जृभि [गात्रविनामे] *intr.* to gape or yawn.* जंभते.
जजंभे. जंभिता. जंभिष्यते. जंभतां. अजंभत. जंभेत or *Ben.*
जंभिषीष्ट. अजंभिष्ट. अजंभिष्यत. *Des.* जिजंभिषते. *Int.* जंजंभ्यते
and जंजंभीति or जंजंभि. *Caus.* जंभयति. *Aor. p.* अजजंभत्.
Likewise जृंभते. जजृंभे. जृंभिता. *Int.* जरीजृंभ्यते and जरीजृंभीति
&c. *Caus.* जृंभयति. *Aor. p.* अजजृंभत्.

30. शल्भ [कथने] *tr.* to coax, praise or boast शल्भते. शशल्भे.
शल्भिता.

31. वल्भ [भोजने] *tr.* to eat वल्भते. *Caus.* वल्भयति.†

32. गल्भ [क्षणे] *intr.* to be bold and confident. गल्भते.

33. स्पृभु [प्रमादे] *intr.* to be inattentive or neglectful, to err or
mistake‡ स्पृभते or संभते.

* MAITREYA observes, that "some read जम्भी. This appears to be sanctioned by VA-
SIANA, for he exhibits a participle of this verb, formed without the prefix इट् before an
affix denominated *nsht ka* See Ch 17 § 1 1 § BHATTOJI has preferred this reading, though
MADHAVA approves the other, which is here followed in the text

The root inserts the augment नुम् (न्), when a vowel follows (Ch 19 § vii 3), and
नुक् in the prior syllable, when यङ्, or a blank substituted for it, is subjoined (Ch 18 §
iv 9 *). In the other root, रीक् is affixed to the prior syllable, in the intensive, but रुक्,
रिक्, or रीक्, in the *Charcarita* form of it (ibid)

VOFADEVA exhibits (though without sufficient authority) four synonymous roots, जम्,
जभि, जृभि and जृभी. *Et.* जम्भते, जंभते, जृम्भते, जर्भते. His interpre-
tation of them (जृम्भः) is explained by GOVINDA, गात्रशैथिल्यं. "Some," as remarked
by MADHAVA and BHATTOJI, conjugate जृभि in the active voice, with the acceptance of
fear or dread See जृभि 10th cl

† Since the verb signifies to swallow, the causal does not admit the middle vo cē,

‡ CASYAPA reads स्पृभु; but DURGAS संभु. SWAMI adopts this, but adds as a variorum
reading संसु; and that is the root, which MAITREYA here exhibits MADHAVA remarks

34. छुमु [संभे] *tr.* 'to flop. *intr.* 'to be inanimate. स्तोभते. तुष्टुमे.
स्तोभिता. Des. तुस्तुभिषते or तुस्तोभिषते.*

ARTICLE X.

With Mute Vowels Acutely Accented.

1. गुप् [रक्षणे] *tr.* to guard or protect. † गोपायति‡.
गोपायंचकार &c. or जुगोष (3d *du* जुगुपतुः. 2d *fing.* जुगोषिथ्
or जुगुपथ). गोपायिता, गोपिता or गोप्ता. *Imp.* &c. गोपायेत्

that VA'MANA and his commentators have not sanctioned these variations. However, BHAT'TOYI states the root as optionally, either श्वंभु or संभु. VOFADE'VA has inserted संभु only. But he states श्वंसु [प्रसादे] 'to be pellucid, which seems to be an erroneous variation from MAITREYA. DURGA'DASA expounds प्रसादः by (प्रसन्नीभाव) 'clearness,' and प्रमादः by (अनवधानता) 'inadvertency.'

* The affix सन् being here optionally distinguished by a mute कू (Ch 16 § 14 3), the permutation with the *guna* diphthong is optional.

This root permutes the initial स after certain prepositions, notwithstanding the intervention of अट् (Ch 18 § 11 4 ||) *Ex* विष्टोभते, यष्टोभिषु.

† See गुप् 10th cl and गुप 4th cl and Ch 23 § 11

‡ This verb takes the affix आय; optionally, however, before an *ardha*dhutaca (Ch 16. § 11 12 and †) Terms, ending in this and similar affixes, are denominated verbs, and, consequently, are conjugated (Ch 16 § 11 14) The permutation of the radical vowel with the *guna* diphthong, takes place (Ch 19 § 14 2); and the derivative verb requires the affix आम् in the remote past (Ch 16 § 11 2) the final अ, in the inflexible root, is expunged before this and other *ardha*dhutaces (Ch 19 § 11 1) Since the original root contains a mute ड, the use of the prefix इट् is optional (Ch 17 § 1 1)

VOFADE'VA allows derivatives in आय, to be conjugated both in the middle and active voices. CA'SYAPA and others restrict them to the same voice with the original verb. But, properly, they are confined to the active voice.

Besides this root, and the following, those, which admit the affix आय, are विक, पन and पण synonymous with the last

and *Ben.* गोपाय्यात् or गुप्यात्. *Aor. p.* अगोपायीत् and अगोपीत्
or अगोप्सीत्. *Des.* जुगोपायिषति, जुगुप्सति and जुगुपिषति
or जुगोपिषति. *Int.* जोगुप्यते. *CAUS* गोपाययति or गोपयति.
Aor. p. अजुगोपायत् or अजुगुपत्.

2. धूप [संतापे] *tr.* to heat.* धूपायति.† धूपायंचकार &c. or
दुधूप. धूपायिता or धूपिता.

3. जप. 4. जल्य [व्यक्तार्थावाचि] *tr.* to speak articulately, to say
or tell. जल्यति. जजल्य. जल्यिता.

जप [मानसेच] *tr.* to speak, say or tell. to meditate or recite to
oneself‡ जपति. जजाप (3d du. जेपतुः). जपिता. *Aor. p.* अजपीत्
or अजापीत्. *Des.* निजपिषति. *PRAY* || जंजप्यते and जंजपीति or
जंजप्ति. *CAUS.* जापयति. *Aor. p.* अजीजपत्.

5. चप [संत्वने] *tr.* to console. to caress or fondle.§ चपति,
चचाप (3d du. चेपतुः). चपिता.

6 षप [समवाये] *intr.* to be connected. *tr.* to understand tho-
roughly¶ सपति. *Des* सिसपिषति. *CAUS.* सापयति. *Aor. p.*
असीषयत्. *Des. of the Caus.* सिषापयिषति.

* VO'FADE'VA's commentator expounds तापः by संतप्तीकरणां. See धूप root cl

† This root, also, takes the affix आय.

‡ VO'FADE'VA expounds the root by हृदुच्चारः, which his commentator interprets, 'the
meditating of the words and their meaning, without any act of the tongue, lips, and other organs
of speech'.

§ This is one of the roots which takes the affix यङ्, in an ill sense of the verb (Ch. 16. 5.
ii 10), and which annexes न् to the prior syllable

§ VO'FADE'VA's commentator explains the term by प्रियदचनं or उपसनः.

¶ MA'DHAYA and BHAT'TO'S expound the term by संवक्षः and सम्यगवबोधः.
VO'FADE'VA and his commentator state the first acceptation only allowing, at the same time, the
original root to be written with an initial स or ष; and thence inferring an option in its *Aor. p.*

7. रप. 8 लप [यत्तायांवाचि] *tr.* to speak, say, or tell रपति. Also लपति. CAUS *Acr. p* अलीलपत् or अललापत्.*

9 चुप [मंदायांगतौ] *intr.* 'to move flow.' *tr.* 'to approach slowly + चोपति. चुचोप. चोपिता.

10 तुप. 11. तुंप. 12. चुप. 13 चुंप. 14. तुफ. 15 तुंफ. 16 चुफ. 17. चुंफ' [हिंसार्थाः] to kill† तोपति. तुतोप. Also तुंपति. तुतुंप' (3d du. तुतुंपतुः॥). तुंपिता. Ben तुप्यात्.॥ So चोपति. चुंपति, तोफति. तुंफति. चोफति. चुंफति.

18. पर्प. 19. रफ. 20 रफि. 21. अर्ब. 22 पर्व. 23. लर्ब. 24. बर्ब. 25 मर्व. 26. कर्व. 27. खर्व. 28. गर्ब. 29. शर्व. 30. षर्व. 31 चर्व [गतौ] *tr.* to go, move, or approach § पर्पति, पर्वप.

of the causal असीसपत् or असीषपत्. But that is erroneous, and only the desiderative is excepted from the regular permutation See Ch 18 § 11 3

SA CAT'AYANA and CSHI'RASWAMI here notice, as a various reading, षच, with this acceptance Lx सचति.

* MA'DHAVA and VO'PADEVA here exhibit an optional formation of the aorist past in the causal, yet this verb is not enumerated among the twelve roots, which are intended by the rule, cited in this place by MA'DHAVA (Ch 19 § v. 2 *)

† VO'PADEVA's interpretation is शनैर्गतिः. RAJA'NATHA makes the verb transitive

‡ See तुप, तुंप, तुफ and तुंफ 6th cl and तुपि 10th cl

§ Since the root is terminated by a conjunct, the affixes are not distinguished by a mute वृ in the remote past (Ch 16 § 14 1), but they are, in the imperative (लिङ्) denoting a benediction (Ch 16 § 11 8) the penultimate न् is therefore retained in the one, and expunged in the other Ch 19 § vii 1

The simple root तुंप, (not its *Chararita* derivative,) being preceded by प्र, and governed by a word signifying a 'cow,' requires the prefix सट् (स). Lx प्रस्तुंपतिगौः. I: १. प्रतोतुंचीति.

§ CAUSICA, as is remarked by MA'DHAVA, reads अंव &c with a penultimate न्; instead of अर्व &c (21) and a penultimate र्. Accordingly, VO'PADEVA exhibits these roots by प: 11, अर्व and अंव &c To rectify them, he properly affixes this only acceptance,

पर्विता. So रफति. And रंफति. Likewise अर्वति. आनर्व. अलर्व
पर्वति. लर्वति. वर्वति. मर्वति. कर्वति. खर्वति. गर्वति. शर्वति.
सर्वति (CAUS. Aor. p. असिषर्वत्): चर्वति.

32 कुवि [क्कादने] *tr.* to cover, clothe, or hide.* कुंवति.

33. लुवि. 34. तुवि [अर्दने] *tr.* to hurt, pain, or excruciate † लुंवति.
तुंवति.

35. चुवि [वक्रसंयोगे] *tr.* to kiss ‡ चुंवति. चुचुंव.

36. घृमु. 37 घृमु [हिंसायौ] to kill || समति. ससम. समिता.
DES. सिसमिषति. So सृमति. ससृम. Imp &c. Ben. सृभ्यात्.

38. श्रुम. 39 श्रुम [भाषणे] *tr.* to speak *intr.* to shine. *tr.* to
kill § शोमति. श्रुशोम. And श्रुमति. श्रुमंम.

(गतिः or सर्पणं) 'to move, go or approach but to others (viz अर्व, शर्व, रफि,
रफ and वर्फ) he allows another sense also, (हिंसा or बधः) 'to kill' He follows
MAITREYA, in reading वर्फ instead of पर्फ; yet this variation is unnoticed by MA'DHAVA
and BHATTOJI They have equally passed unnoticed MAITREYA's omission of लर्व (23), yet,
in this instance also, he is followed by VOFADEVA But this last author adds as synonymous
roots, वर्व and वंव, तर्व and तंव; नर्व and नंव; also सर्व and संव, in
addition to पर्व and पंव.

* VOFADEVA interprets the root by स्तृतिः, which his commentator expounds आक्कादनं.
See कुवि 10th cl.

† DURGANASA explains अर्दनं by (बधः) 'killing' See तुवि and लुवि 10th cl.

‡ VOFADEVA'S interpretation is चुवनं; which DURGANASA expounds मुखसंयोगः.
See चुवि 10th cl. If reciprocity be signified, this, like other verbs, is deponent Ev चुंवते.
चुचुंवे. See Ch 20 § 11 †

|| MAITREYA remarks, that some read षिमु and षिंमु; but the Tarangi is exhibits सृमु
and सृंमु, deeming it here unnecessary to state ष् for the original radical (See Ch 18 § 11
and 3) MADHAVA and BHATTOJI concur with MAITREYA in preferring the original read-
ing घृमु and घृंमु. However, VOFADEVA states सिंमु, सिमु and सृमु; as also
षिंमु.

§ MAITREYA'S interpretation of these verbs is [हिंसायां] to 'kill' SWAMI omits the

ARTICLE XI.

Verbs terminated by Nasal Consonants, with Mute Vowels Gravely Accented, and containing Efficient Vowels Acutely Accented.

1. विणि. 2. वुणि. 3. वृणि [गृहणे] *tr.* to take or accept. विस्सन्ते.* जिजिष्णे. विस्सिता. *So वुस्सन्ते. जुवुस्से. Also वृस्सन्ते. जवृस्से.

4. वुण. 5. वर्ण [भ्रमणे] *intr.* to whirl, or turn round.† वोणन्ते. जुवुणे. वोणिता. So वर्णन्ते. जुवुर्णे.

6. पण [अवहारेस्तुतौच] *intr.* to negotiate, treat, or transact business *tr.* 'to praise.‡ पणन्ते. पेणे. पणिता. But, in the second acception, पणायति.

7. पन [च] *tr.* to praise || पनायति. पेने or पनायचकार &c. पणिता or पनायिता. *Imp* छे. पनायेत् and *Ben.* पनायात् or पणिषीष्ट.

8. मास [क्रोधे] *intr.* to be angry, wrathful, or impatient, मामन्ते. चमामे. भामिता.

first root (शुभ), but DARGA expounds it [भासने] 'to shine,' and GERTA reads चुग. However, BHARTṚHJI notices both these variations of meaning, as applicable to both the roots exhibited in the text. VORADE'SA states चुंभ, with शुभ and च्युंभ 6th cl as signifying [हिंसने] 'to kill,' and [दीप्तौ] 'to shine.' DARGA'DĀ'SA remarks, that the ancients placed these two verbs, with both these acceptations, among verbs of the first class. See शुभ Ch 22 § 1 and च्युंभ and च्युंभ Ch 41

* न (नुम) is inserted, and converted into ए, on account of the consonantal radical ए. See Ch 17 § 333 and Ch 3 § 337

† A PARTAKA is चूर्णि - a combining both words in this case. See चुण and चूर्णि Ch 41.

‡ The verb is गृह्णाते, and is first a reflexive, and then a reciprocal, like the following गृह्णाते, and is reciprocal.

§ The 1st, and 2nd person are गृह्णाते and गृह्णाते, and the 3rd and 4th are गृह्णाते and गृह्णाते, and the 5th and 6th are गृह्णाते and गृह्णाते.

9. क्षमृष् [सहने] *tr.* to bear or endure.* क्षमते. चक्षमे
(2d *sing.* चक्षमिषे or चक्षंसे 2d *pl.* चक्षमिध्वे or चक्षंध्वे 1st *du.*
चक्षमिवहे or चक्षववहे 1st *pl.* चक्षमिमहे or चक्षममहे).† *Aor. f.*
क्षमिष्यते or क्षंस्यते. *Imp. &c.* क्षमेत and *Ben.* क्षमिषीष्ट or क्षंसीष्ट.
Aor. p. अक्षमिष्ट or अक्षंसत्. *Pass.* क्षम्यते. *Aor. p.* अक्षमि.
Des. चिक्षमिषते or चिक्षंसेते. *Int.* चक्षम्यते and चक्षमीति or
चक्षन्ति. *Aor. p.* अचक्षमीत्. *Caus.* क्षमयति. *Aor. p.* अचिक्षमत.
10. कमु[कांतौ] *tr.* to desire ‡ कामयते. चकमे or कामयाचक्रे &c.
कामयिता or कमिता. कामयिष्यते or कमिष्यते. कामयतां.
अकामयत. कामयेत and *Ben.* कामयिषीष्ट or कमिषीष्ट.
अचीकमत or अचकमत. अकामयिष्यत or अकमिष्यत. *Pass.*
कम्यते. *Aor. p.* अकामि. *Caus.* कामयति.

* VOFADEVA's interpretation of the root is मर्षः, which his commentator expounds by सहनं. See क्षमु 4th cl *

† The use of the prefix इट् is optional on account of the mute ड (Ch 17 § 1 1) The final म् is converted into न् before म् and व् (Ch 18 § 11 4), and is permuted with ए or account of the preceding ष् (Ch 4 § 11 14) contained in the conjunct क्ष.

The penultimate is not permuted in the 20th part of the passive, because it is acutely accented (Ch 19 § 14 5) nor in the same tense of the *Charcara*, since the root ends in म् (Ch 19 § 11 6 *), nor in the causal, since the root ends in अम् and is therefore (Ch 22 § 2 11 2) continuously distinguished by a mute म् (Ch 19 § 11 4)

‡ BHAT TŌ'JI explains कान्तिः by इच्छा. VOFADEVA's exposition of the root is स्पृह. He makes this a verb of the 10th cl but the best authorities place it here, as an irregular one

The root requires णिङ् (Ch 16 § 11 12) before *fr ad'hatu*, and admits that affix before *(rd) ad'hatu*. The consequent derivative is deponent, in right of the mute ड. णि is converted into अय् before आम् &c (Ch 19 § 12 2), and the penultimate अ becomes *er ad'ha* on account of the mute ए (Ch 19 § 11 4)

ARTICLE XII.

With Mute Vowels Acutely Accented

1. अण. 2 रण. 3 वण. 4 मण. 5 मण. 6 कण. 7 छण.
 8 व्रण. 9 भ्रण. 10 ध्रण [शब्दार्थाः] *intr* to sound * अणति. आण.
 अणिता. DES अणिणति. CAUS आणयति. Aor p. आणित.
 So रणति. रराण (3d du रेणतुः). रणिता. Aor p अरणीत् or
 अराणीत्. DES रिरणिषति. INT रंरण्यते and रंरणीति or रंरंति.
 CAUS राणयति. Aor p अरीरणत् or अरराणत्. Also वणति.
 ववाण (3d du ववणतुः. 2d sing ववणिथ). Likewise मणति.
 बभाण. मणति. मभाण (du मेणतुः). कणति. चकाण. छणति.
 चक्काण. व्रणति. वज्राण. भ्रणति. बभ्राण. ध्रणति. दध्राण.

चङ् is the substitute for णि, in the Aor p face the verb's term nated by णि (Ch 16 § 11 12), and a blank is substituted for णि, before an *ardhad'* i. a devoid of the prefix रट् (Ch 19 § 11 12). The penult remains short before णि followed by चङ् (Ch 19 § 1 12).

In the prior syllable, which must be here treated as if the affix were सन् (Cl 18 § 14 3 6 10), ङ is substituted for अ and converted into ई. But it is not so treated before चङ् employed in the aorist past, without the intervention of णिङ् (Ch 16 § 1 12 *).

This verb, with a few others, is not considered to contain a mute म्, though it ends in अम् (Ch 22 § 2 11 5).

Again although it ends in म् with an effluant vowel acutely accented, it permits the penult before चिण् (Ch 19 § 14 5 [1]).

* The *Samantas* adds another synonymous root क्षण. MADHAVA remarks that certain authors read व्रण, contrary to the opinion of all the rest. VOTADEVA explains that this is a far less variation of another root, वण. He also states चण with this exception and declares

11. ओण्टु [अपनयने] *tr.* to remove, take away, or abstract.*
 ओणति.† ओणाचकार &c. ओणिता. DES. ओणिषिषति. CAUS.
 ओणयति. *Aor. p.* ओणिणत्.‡

12. शोण्टु [वर्णगत्योः] *intr.* 'to be red. *tr.* 'to move or approach ||
 शोणति. श्युशोण. शोणिता. DES. श्युशोणिषति. INT. शोशोणयते
 and शोशोणीति or शोशोणिट्. CAUS. शोणयति. *Aor. p.* अश्युशोणत्.

13. श्रोण्टु [संघाते] *tr.* to heap together. श्रोणति.

14. श्लोण्टु [च] *tr.* to heap together. श्लोणति.

15. पैण्टु [गतिप्रेरणश्लेषणेषु] *tr.* 'to go or approach. 'to com-
 mend, or direct an act. 'to touch or embrace. 'to pound or grind §
 पैणति. पिपैण. पैणिता.

16. ध्रण [शब्दे] *intr.* to found, as a drum or other instrument ध्रणति.
 INT. ध्रण दध्रंति.¶

his commentator allot various shades of meaning to some of these verbs viz कण [आर्तस्वरे]

'to cry, as in distress, अण (यत्तवाक्ये) 'to utter articulate sounds,' मण [कूजे]

'to found inarticulately

कण, रण, अण and दण, optionally make the vowel short, in the aorist past of the
 causal (Ch 19 § v 2 *) See रण Ch 22 § 2 xi 20 and 42 and कण roth'cl' and
 Ch 22 § 2 ii 19

* VO'PADEVA'S interpretation is आपसारः.

† In composition with a preposition in अ, the diphthong is retained (Ch 3 § ii 2 §) Ex.
 प्रोणति.

‡ The म् in श्यु prevents the shortening of the radical penultimate (ओ) previously to redup-
 lication, in the aorist past of the causal (Ch 19 § v 2)

§ DURGA'DASA remarks, that the term (वर्णः) here indicates a red colour.

§ MA'DHAVA and BHAT'TOSI agree, as a various reading, लैण्टु. VO'PADEVA reads
 पेण्टु [पेधे गतौ श्लेषे]; and DURGA'DASA interprets पेधः by (चूर्णीकरणे)

'levigating or reducing to dust or powder

¶ The radical final is न् permitted on account of the preceding र्. Hence, in the *Characila*,

17. कनी [दीप्तिवांतिगतिषु] *intr.* 'to shine. *tr.* 'to desire or love.
 'to go, or approach * कनति. चकान. कनिता.

18. छन. 19 वन [शब्दे] *intr.* to sound. स्तनति. तस्ता.
 स्तनिता. DES. तिस्रनिषति.† CAUS. स्तनयति. Aor. p. अतिछनत्.
 Also वनति. ववान (3d du ववनतुः). वनिता.

20. वन. 21. षण [संभक्तौ] *tr.* to serve or honour.‡ सनति.
 ससान (3d du. सेनतुः). सनिता. Imp. छ Ben. सायात् or
 सन्यात्.॥ DES. सिसनिषति or सिषासति INT. सासायते or
 संसन्यते, and संसनीति or संसंति.

22. अम् [गत्यादिषु] *tr.* 'to move or approach *intr.* 'to sound.
tr. 'to serve or honour § अमति. आम (3d du. आमतुः). अमिता.
 DES. अमिमिषति. CAUS. आमयति.

the dental terminations are retained

* VOFADE'VA term for the second acceptance is प्रीः, which DURGA'DASA interprets by
 (प्रीतिः) 'affection.'

† VOFADE'VA, as usual, exhibits two roots छन and स्तन; making optional the permutation
 of the efficient initial, instead of regulating it See Ch 18 § 113

‡ MAITRE'YA remarks, that the first root, वन, is repeated, on account of the difference of
 import See 19

The radical final of the second root is न् permuted on account of the preceding ष. Dur-
 GA'DASA interprets संभक्तिः by सेवनं. See वनु and षण् 8th cl and वनु Ch
 22 § 2 114

॥ आ is optionally substituted for the final consonant, in this verb (Ch 19 § 12 *), before यू
 distinguished by a mute क् or इ; and must be so, before सन् devoid of the prefix इट्.
 Now the use of the prefix is optional with this root, before that affix (Ch 17 § 13 †)

§ The acceptations of this root are those of the four last verbs, with the third sense of the pre-
 ceding VOFADE'VA exhibits the same three acceptations, stating भजनं for the last This
 root, though ending in अम्, is not distinguished by a mute स (Ch 22 § 2 115 c) See
 अम् 10th cl.

23. द्रम 24. हम्म. 25. मीमृ [गतो] *tr.* to go or approach.[†]
 द्रमतिः दद्राम. द्रमिता. *Aor. p.* अद्रमीत्. CAUS. द्रमयति.[†]
Aor. p. अदिद्रमत्. Also हम्मति. जहम्म. हम्मिता. Likewise
 मीमति. मिमीम.

26. चमु. 27. कमु. 28. जमु. 29. ऊमु [अदने] *tr.* to eat.[‡]
 चमति.॥ चचाम (3d *du.* चेमतुः). चमिता. *Aor. p.* अचमीत्.
 CAUS. चामयति. Also कमति. चक्षाम. क्षमिता. CAUS. कमयति.
 Likewise जमति. जजाम (3d *du.* जेमतुः). So ऊमति. जजाम.

30. क्रमु [पादविक्षेपे] *intr.* to step or walk. क्रामति§ or क्राम्यति.
 चक्राम (3d *du.* चक्रमतुः). क्रमिता. क्रमिष्यति. क्रामतु or क्राम्यतु.
 अक्रामत् or अक्राम्यत्. क्रामेत् or क्राम्येत्; and *Ben.* क्रम्यात्.
 अक्रमीत्. अक्रमिष्यत्. CAUS. क्रमयति. *Aor. p.* अचिक्रमतु.
 Also क्रमते or क्रम्यते. चक्रमे. क्रंता. क्रंस्यते. क्रमतां or
 क्रम्यतां. अक्रमत or अक्रम्यत. क्रमेत or क्रम्येत and *Ben.*
 क्रंसीष्ट. अक्रंस. अक्रंस्यत.

* Some, as MA'D'HAVA remarks, add to the last root another acceptance, [शब्देच]
 'to sound.'

† Since the verb ends in अम्, it is distinguished by a mute म्; and the penult is consequently short (Ch. 19 § 11. 4.) in the causal.

‡ MAITREYA remarks, that some add another root, जिमु. *Ex.* जेमते. VO'PADE'VA, accordingly, inserts it. See चमु 5th cl.

§ This verb, joined with the preposition आङ्, prolongs the vowel, when a mute श् follows (Ch. 19 § 11. 2.) *Ex.* आचामति. It permutes the penult before चिष्. *Ex.* आचामि. Not so, with other prepositions *Ex.* विचमति. पर्यचमि. The verb चम्, though ending in अम्, is not distinguished by a mute म्. (Ch. 22. §. 2. 11. 5.)

§ This is one of the verbs, which optionally admit either श्यन् or शप् (Ch. 16. §. 11. 7. 1.)

ARTICLE XIII.

Verbs terminated by Semivowels, with Mute Vowels Gravelly Accented, and containing Efficient Vowels Acutely Accented.

1. अय. 2. वय. 3. पय. 4. मय. 5. चय. 6. तय. 7. णय.
[गतौ] ti. to go, move, or approach * अयते.† अयांचक्रे. &c‡

It prolongs the vowel in the active voice (Ch 19 §. ii 2'), but not in the middle, nor in the passive. However, VO'PADE'YA, who interprets it, [गतौ] 'to go,' makes its vowel short

(*Ex क्रम्यति*), against the opinion of other authors. The simple verb is, in general, optionally deponent, but indispensably so, when unobstructed progress, cheerful perseverance, or successive growth, is signified. In these acceptations, it is deponent in conjunction with the prepositions उप and परा, but not so, with other prepositions, nor with those two, in other acceptations.

It is deponent likewise, in conjunction with आइ, signifying the rising of a star or planet (and here the verb is intransitive, according to CAYAT'A). The same is deponent also, with the preposition वि, provided it signify 'to pace,' or with प्र or उप used synonymously, to mark the commencement of an act, not variously, as, for example, to signify departure or approach.

When the verb thus becomes deponent, as also in the passive voice, and in other instances, where the reflexive affixes are employed, this root refuses the prefix इट्, before *ardhad butas* (Ch 17 §. i 1 ‡). However, grammarians contest this unqualified conclusion, for reasons explained by HARADATTA, and some of them, in certain instances, admit, while others again require, the prefix before reflexive affixes. At all events, the 2d sing. of the remote past in the active voice, indispensably requires the prefix (Ch 17 §. i 6), because the verb does, without question, admit that prefix, before तासि, in the active voice.

Since the root ends in अम्, it is fictitiously distinguished by a mute म्, and the result is short in the causal. But some, as VAMANA remarks, make the rule (Ch 19 §. iii 4.) optional. *Ex संक्रमयति* or *संक्रामयति*.

* MAITREYA adds a second acceptation to the last root, णय [रक्षणेच] 'to guard or preserve.' Others, as MA'DHAVA observes, extend that signification to the preceding verb also. Accordingly VO'PADEVA exhibits both these roots (तय and णय) with both interpretations. He adds a variation of the last root, नय, with the simple acceptation of [गतौ] 'to go.' Some vocabularies likewise insert पय; but this is omitted by MAITREYA and the rest, as remarked by MA'DHAVA.

† With this verb, a preposition, containing इ, substitutes ए (Ch 18 §. iii 2.) *Ex प्लायते. पलायते.*

Unless the root इ be admitted with the same acceptation (viii 32), the verb अय is not invariably deponent. *Ex उदयति.*

‡ This root takes the affix आम् by special rule. Ch 16 §. ii 2 ‡.

अयिता. DES. अयिषिषते. CAUS. आययति. So वयते. ववये.
वयिता. DES. विवयिषते. INT. वावय्यते and वावयीति or वावति.
CAUS वाययति. Also पयते. पेये. पयिता. Likewise मयते.
मेये. मयिता. And चयते. चेये. चयिता. So नयते. तेये, तयिता.
And नयते (द्रणयते). नेये. नयिता.

8 दय [दान गति रक्षण हिंसा दानेषु] *tr.* 'to give 'to move.
'to protect. 'to kill. †to take. दयते.* दयांचक्रौ &c दयिता.

9. रय [गतौ] *tr.* to go, move, &c† रयते.

10. डयी [तंतुसंताने] *tr.* to sew. डयते. डयांचक्रौ &c डयिता.
CAUS. डययति.

11. पूयी [विशरहोदुर्गंधेच] *tr.* to split or cleave. *intr.* 'to sink.
पूयते. पुपूये. पूयिता. CAUS पूययति. *Aor. p.* अपूपुयत्.

12. क्रूयी [शदेउंदेच] *intr.* to found to be wet to sink ‡ क्रूयते.
चुक्रूये. क्रूयिता. CAUS क्रोपयति. || *Aor p.* अंचुक्रुपत्.

13. क्षमायी [विध्वनने] *intr.* to quake or tremble § क्षमायते. चक्षमाये.
क्षमायिता. CAUS. क्षमापयति. *Aor p.* अचिक्षमपत्. ¶

14 स्थायी. 15 ओष्णायी [वृद्धौ] *intr.* to grow or increase स्थायते.
पत्थाये. स्थायिता. CAUS स्थावयति. *Aor p.* अपिस्त्ववत्.* Also
व्यायते. पिप्ये (3d *du* पिप्यते. *pl* पिप्यिरे. 2d *sing* पिप्यिषे. *pl.*

* The verb governs the 6th case, in certain circumstances. See Syntax

It takes आम् in the remote past, by special rule. Ch 16 § 1 2 ‡

† VO PADE'VA adds a synonymous root, लय.

‡ The third sense is added on the authority of VO'PADE'VA and might be inferred from the participle in the text but it is unnoticed by MADHAVA and BHATTARAJI

§ The inflective root of this verb, as of the following likewise, takes the augment प् before णि. Ch 17 § IV 1 ‡.

§ RAJANATHA offers a different interpretation, and states the verb transitive but he acknowledges, that the use of the verb differs from his interpretation

¶ The root takes the augment प्, in the causative. Ch 17 § IV 1 ‡.

* य् is here converted into व् before णि. Ch 17 § IV 1 ‡.

पिप्याधे. *pl.* पिप्यिध्वे. 1st *du.* पिप्यिवहे). * ध्यायिता. *Aor. p.* अध्यायि† or अध्यायिष्ट. 1st *pl.* पेपीयते‡ and पाप्यार्थीनि or पाप्याति.

16. तायृ [संतानपालनयोः] *tr.* to spread in a continuous stream. * to cherish. or. protect ॥ तायते. तताये. तायिता. *Aor. p.* अतायि or अतायिष्ट. § *CAUS. Aor. p.* अततायत्.

17. शल [चलनसंवरणयोः] *intr.* * to move or quake. *tr.* * to cover. † शलते. शेले. शलिता. *CAUS.* शालयति. *Aor. p.* अशीशलत्.

18. वल. 19. वल्ल [संवरणेसंचरणेच] *tr.* * to cover, * to move. ** वलते. ववले. वलिता. *CAUS.* वलयति.†† So वल्लते. ववल्ले. वल्लिता.

20. मल. 21. मल्ल. [धारणे] *tr.* to hold. मलते. मेले. मलिता. So मल्लते. ममल्ले.

22. भल. 23. भल्ल. [परिभाषणहिंसादानेषु] *tr.* to tell or describe. * to kill or hurt. † to give ‡ भलते. वभले. So भल्लते. वभल्ले.

* The root is converted into पी in the remote past (Ch 18 § 1 3), and, after reduplication, the inflexive root, substitutes the semivowel before vowels (Ch 19 § III 2).

† Here चिण् is optionally substituted for चि. Ch 16 § III 12 [p. 142]

‡ पी is substituted for the root, before यङ् (Ch 18 § 1 3), but रो before a blank substituted for it.

§ MA'DHAVA and BHAT'TÓJI interpret संतानः by प्रवंशः. VO'PADEVA states संततिः, which DURGA'DA'SA interprets विसारः.

§ Here also चिण् is optionally admitted in the *Aor. p.* Ch 16 § III 12 [p. 142]

¶ See शल Ch. 22. § III

** This double interpretation, which seems to originate in a various reading, is counteranced by MA'DHAVA and BHAT'TÓJI. But MAITREYA states the first acceptation only and so does VO'PADEVA, for his interpretation (सृतिः) is here, as well as under the preceding root, expounded by DURGA'DA'SA as the same with संवरणं.

†† For this root fictitiously contains a mute म् (Ch. 19 § III 4 11. See Ch. 22 § 2 II 42 a note.

‡‡ See भल्ल 16th cl.

24. कल [शब्दसंख्यानयोः] *intr.* 'to sound. *tr.* 'to count. कलते.
चकले.

25. कल्ल [अथक्ते शब्दे] *intr.* 'to sound indistinctly. 'to be silent.*
कल्लते.

26. तेवृ. 27. देवृ [देवने] *tr.* to play or sport † तेवते. तितेवे.
तेविता. DES. तितेविषते. INT. तेतेयते.‡ CAUS. तेवयति. *Aor. p.*
अतितेवत्. So देवते. दिदेवे.

28. सेवृ. 29. गेवृ. 30. ग्लेवृ. 31. पेवृ. 32. मेवृ. 33. म्लेवृ
[सेवने] *tr.* to gratify by service &c || सेवते (परिषेवते). सिषेवे.
सेविता. CAUS. सेवयति. *Aor. p.* असिषेवत्. So गेवते. जिगेवे.
ग्लेवते. जिग्लेवे. पेवते. पिपेदे. Also मेवते. म्लेवते.

34. रेवृ [प्लवगतौ] to leap or jump; to move by leaps § रेवते.

* SWA'MI reads अशब्दे; and interprets it as intending silence. VOPADEVA states three
acceptations, [कूजनेशब्देऽशब्दे] "to sound ill. 'to sound 'to be mute"

† DURGADAŚA explains the term by (क्रीडा) 'play,' which agrees with HELA'TUDHA's
instances of the use of these verbs. However, BHAT'TANALLA here interprets the same term by
(रोदनं) 'lamentation' See दिवि xiv and दिवु 4th and 10th cl

‡ Verbs ending in वृ, which is convertible into उ (उट्) before certain terminations
(see Deriva. n f Partic. ples), do not admit the *Charcarita* form. The reason is explained by CAY-
YATA in his notes to the *Bh. Sūtra*

[MAITREYA adds शेवृ, खेवृ and केवृ; upon the authority of "some" The *Nyāsa*,
and others, improperly make the initial of सेवृ originally dental (Ch 18 § 11 4 §), and some,
as MA'OHAVA observes, add two other roots ग्लेवृ and क्लेवृ. VOPADEVA omits शेवृ
and क्लेवृ; but inserts the rest. He states पेवृ and सेवृ as both deponent and common,
as is the opinion of others, as is remarked by his commentator, and, under these two roots,
DURGADAŚA explains the term (सेवनं) in three senses (आराधनं, उपभोगः and
आश्रयणं) 'worship, feeling, and reliance' MAITREYA, who had already inserted पेवृ
and मेवृ in a preceding article (ix 13 [1], here remarks, that the finals of the roots द and र

§ MADHAVA explains प्लवगतिः by प्लुतगतिः. So VOPADEVA states प्लुतिः,

चिष्याथे. *pl.* चिष्यिष्वे. *1st du.* चिष्यिवहे). * घ्यायिता. *Aor. p.* अघ्यायि† or अघ्यायिष्ट. *INT.* पेपीयते‡ and पाघ्यार्थीनि or पाघ्याति.

16. तायु [संतानपालनयोः] *tr.* 'to spread in a continuous stream.' to cherish, or, protect. || नायते. तताये. नायिता. *Aor. p.* अनायि or अनायिष्ट. § *CAUS. Aor. p.* अततायत्.

17. शल [चलनसंवरणयोः] *intr.* 'to move or quake. *tr.* 'to cover. † शलते. शेले. शलिता. *CAUS.* शालयति. *Aor. p.* अशीशलत्.

18. वल. 19. वल्ल [संवरणेसंचरणेच] *tr.* 'to cover, 'to move.** वलते. ववले. वलिता. *CAUS.* वलयति.†† So वल्लते. ववल्ले. वल्लिता.

20. मल. 21. मल्ल. [धारणे] *tr.* to hold. मलते. मेले. मलिता. So मल्लते. ममले.

22. भल. 23. भल्ल. [परिभाषणहिंसादानेषु] *tr.* to tell or describe. 'to kill or hurt. 'to give.‡‡ भलते. वभले. So भल्लते. वभल्ले.

* The root is converted into पी in the remote past (Ch 18 § 1 3), and, after reduplication, the inflexive root, substitutes the semivowel before vowels (Ch 19 § 11 2).

† Here चिष् is optionally substituted for चि. Ch 16 § 11 12 [p 142

‡ पी is substituted for the root, before यङ् (Ch 18 § 1 3), but not before a blank substituted for it.

§ MA'D'HAVA and BHAT'ŌJĪ interpret संतानः by प्रवंशः. VO'PADE'VA states संततिः, which DUKA'D'A'SA interprets विस्तारः.

§ Here also चिष् is optionally admitted in the Aor p Ch 16 §-11 12 [p 142

§ See शल Ch. 22. § 11.

** This double interpretation, which seems to originate in a various reading, is countenanced by MA'D'HAVA and BHAT'ŌJĪ. But MATTHE'YA states the first acceptation only and so does VO'PADE'VA, for his interpretation (सृतिः) is here, as well as under the preceding root, expounded by DUKA'D'A'SA as the same with संवरणं.

†† For this root fitously contains a finite म् (Ch. 19 § 11 4 1) See Ch 22 § 2 11 42 a note.

‡‡ See भल 16th cl.

२४. कल [शब्दसंख्यानयोः] *intr.* 'to found. *tr.* 'to count. कलते.
चकले.

२५. कल्ल [अथक्ते शब्दे] *intr.* 'to found indistinctly. 'to be silent.*
कल्लते.

२६. तेवृ. २७. देवृ [देवने] *tr.* to play or sport.† तेवते. तितेवे.
तेविता. DES. तितेविषते. INT. तेतेयते.‡ CAUS. तेवयति. Aor. *p.*
अतितेवत्. So देवते. दिदेवे.

२८. षेवृ. २९. गेवृ. ३०. ग्लेवृ. ३१. पेवृ. ३२. मेवृ. ३३. म्लेवृ
[सेवने] *tr.* to gratify by service &c.॥ सेवते (परिषेवते). सिषेवे.
सेविता. CAUS. सेवयति. Aor. *p.* असिषेवत्. So गेवते. जिगेवे.
ग्लेवते. जिग्लेवे. पेवते. पिपेदे. Also मेवते. म्लेवते.

३४. रेवृ [प्लवगतौ] to leap or jump; to move by leaps.§ रेवते.

* SWA'MI' reads अशब्दे; and interprets it as intending silence. VO'PADE'VA states three
acceptations, [कूजनेशब्देऽशब्दे] 'to found ill. 'to found 'to be mute.'

† DURGA'DA'SA explains the term by (क्रीडा) 'play,' which agrees with HELA'YUD'HA's
instances of the use of these verbs. However, BHAT'ANALLA here interprets the same term by
(रोदनं) 'lamentation.' See दिवि xiv. and दिवु 4th and 10th cl.

‡ Verbs ending in वृ, which is convertible into ड (डुट्) before certain terminations
(see Deriva's *r f Participles*), do not admit the *Characata* form. The reason is explained by CAU-
YAT'VA in his notes to the *Bhāṣya*.

[MAITREYA adds शेवृ, खेवृ and केवृ; upon the authority of "some" The *Aṣṭa*,
and others, improperly make the initial of सेवृ originally dental (Ch 18 §. ii 4 §), and some,
as MA'OHAYA observes, add two other roots ग्लेवृ and क्लेवृ. VO'PADE'VA omits शेवृ
and क्लेवृ; but inserts the 'refl. He states षेवृ and सेवृ as both deponent and common,
against the opinion of others, as is remarked by his commentator, and, under these two roots
DURGA'DA'SA explains the term (सेवनं) in three senses (आराधनं, उपभोगः and
आभ्युपगमः) 'worship, feeding, and reliance.' MAITREYA, who had already inserted पेवृ
and मेवृ in a preceding article (is 13 [1], here remarks, that the finals of the roots differ.

§ MADHAYA explains प्लवगतिः by प्लुतगतिः. So VO'PADE'VA states पुतिः,

ARTICLE XIV.

With Mute Vowels Acutely Accented.

1. मय् [बंधने] *tr.* to bind.* मयति. ममय. मयिता. *Imp. 3^d c.*
मयेत् and *Ben.* मयात् or मय्यात्.† *Aor. p.* अमयीत्. *INT.*
मामयते or मामय्यते; and मामयीति or मामति (*3^d du.* मामौतः.
pl. मामयति. *2^d sing.* मामयीषि or मामसि. *du.* मामौयः. *pl.*
मामौय. *1st sing.* मामयीमि or मामौमि. *du.* मामावः. *pl.*
ममौमः).‡

2. सूक्ष्म. 3. ईर्ष्य. 4. ईर्ष्य [ईर्ष्यार्थाः] *tr.* to envy.॥ सूक्ष्मति.
सुषूक्ष्म. सूक्ष्मता. So ईर्ष्यति. ईर्ष्याचकार &c. ईर्ष्यता. *DES.*

which his commentator interprets, *पुवेनगमनं*. But MAITREYA makes *पुव* a separate
root, as he had before done with a similar one inferred by him in a preceding article (ix. 13. § 1);
and he here adds, as a various reading, *पव [श्येके]*. MA'D'HAVA censures that separation
of the terms. However, VO'PADEVA assigns to the root *रेव*, as a second acceptance, the simple
sense of (व्रजः) 'to move or walk,' and also states a distinct verb *पुव [गत्या]* 'to move';
his commentator too endeavours to justify its insertion. See *पुव* Ch. 23. § ii. 2.

* DURGA'DASA observes, that "some" read मय्य; but no authority appears for this remark.

† The semivowel is optionally expunged before the like semivowel, being itself preceded by a
consonant. Ch. 3. § iii. 2.

‡ This root does admit the *Characita* form, according to MA'D'HAVA and others, notwithstanding
the necessity for converting *व* into *उ*, after expunging the final *य*, before certain termina-
tions (See xii. 25. §.).

The final *य*, and afterwards the penult *व*, are in general expunged before a (वल) con-
sonant (Ch. 16. §. iii. 9). but, if a nasal one follow, or a *उल* consonant distinguished by a mute
कू or *डू*, then *व*, terminating an inflexive root, is converted into *उ* (उव); and that
again coalesces with *अ*, in the correspondent *उअ* form (Ch. 3. §. ii. 2. c.).

§ VO'PADEVA varying the radical initial, states another root, सूक्ष्म, with this, and another

ईर्ष्ययति. CAUS. ईर्ष्ययति. Aor. p. ऐर्ष्ययत्. Also ईर्ष्यति.
ईर्ष्याचकार &c. DES. ईर्ष्यायिषति or ईर्ष्याषिषति.* CAUS. ईर्ष्ययति,
Aor. p. ऐर्ष्ययत् or ऐर्ष्ययत्.*

5. हय [गतौ] tr. 'to move. 'to worship. intr. 'to found. 'to be
weary † हयति. जहाय. हयिता. Aor. p. अहयीत्.‡ INT.
जाहय्यते and जाहयीति or जाहति. CAUS. हाययति. Aor. p.
अजीहयत्.

6. शुच्य [अभिषवे] intr. 'to bathe. tr. 'to distil. 'to express or
squeeze out. 'to pain or distress 'to churn || शुच्यति. शुशुच्य.
शुच्यता. CAUS. शुच्ययति. Aor. p. अशुशुच्यत्.

7. चुच्य [श्लेके] to bathe &c §

acceptation [अनादरे] 'to slight' DURGADASA repeats, under all three roots, the remark
that some make them terminate with a double यू. He gives two explanations of their import;
'impatience of another's rise, and 'impatience of another's faults. These verbs govern the fourth
case or dative.

* In this verb, the third syllable, or, as some interpret the rule, the third consonant, is doubled (Ch
18 § 14)

† MA'DHAVA remarks, that this root has other acceptations [भक्तिशब्दयोरपि] 'to
worship 'to found' One Dhatupata countenances this. However, BHATTOJI has left it unnoticed,
and VOPADEVA makes the root synonymous with a subsequent one (8) in two acceptations.

‡ अ, though profodially short in a root beginning with a consonant, is not here permuted with
the *vriddhi* letter, before सिच् preceded by इट्, because the root ends in यू (Ch 19
§ 11 6 *).

§ MA'DHAVA and BHATTOJI explain the term by (अवयवानां शिथिलीकरणं)
'loosening of integrant parts,' (सुरायाः संक्षानं) 'distilling of liquor, and (स्नानं)
'bathing' DURGADASA states the last with three other senses of the same term (मंथनपीडनं
and संक्षानं). MAITREYA, as cited by MA'DHAVA, who is followed by BHATTOJI, adds
चुच्य as a various reading. But his text exhibits शुच्यी, with चुच्यी as its variation.
VOPADEVA likewise exhibits both roots with a mute ई; and DURGADASA remarks in both
instances, that some double the final यू.

§ See the preceding note

8. हर्ष्य [गतिर्कांतोः] *tr.* to go, to desire * हर्ष्यति. जहर्ष्य.
हर्ष्यता. *Aor. p.* अहर्ष्यत्. *INT.* जाहर्ष्यते and जाहर्ष्योति or
जाहर्षि. *CAUS* हर्षयति. *Aor. p.* अजहर्षत्.

9 अलं [भूषण पर्याप्ति वारणेषु] *tr.* to adorn *intr.* to be able.
tr. to prevent † अलति. आल. अलिता. *Aor. p.* आलीत्. ‡ *CAUS*
आलयति. *Aor. p.* आलिलत्.

10. त्रिफला [विशरणे] *tr.* to divide, cleave, or split || फलति.
पफाल (3d *du* फेलतुः. § *pl* फेलुः. 2d *sing* फेलिथ). फलिता.
Aor. p. अपफालीत्. *DÉS* पिफलिषति. *INT* पंफुल्यते and पंफुलीति
or पंफुलति. ¶ *CAUS* फालयति. *Aor. p.* अपीफलत्.

11. मील. 12 इमील. 13. सील. 14. दमील [निमेषणे]

* The concurrent authority of MAITREYA, MA'DHAVA and BHATTOJI, and one *Dhatupada*
is here followed. But another vocabulary of roots states हय [गतौ] हर्ष्य [कान्तौच].

VO'PADEVA, adopting this last interpretation for both roots, explains them [कुमे गतौ]

‘to be weary’ ‘to move’

† MAITREYA remarks, that the mute vowel is nasal, and that some consider it as circumflexed.
Hence the verb admits the middle voice. *Ex* अलते.

DURGA'DĀSA interprets the second acceptance by सामर्थ्य; which is one of the senses of
पर्याप्तिः according to the *Vishvaprasāda*

‡ अ, being here contiguous to a final लू, and spensibly becomes *or'dd'* before सिच् in the
active voice (Ch 19 § 14 6) *Ex* माभवानालीत्.

§ MAITREYA subjoins two synonymous roots, फल and फल्ल, which are unnoticed by
MA'DHAVA and the rest, and which appear erroneous. VO'PADEVA's interpretation of the root
is भिद्. See 24

§ The substitution of ए for अ, and rejection of the prior syllable, take place by special rule
Ch 19 § 14 8 §

In the intensive of this root, the prior syllable takes the augment, and the vowel, contained
in the subsequent syllable, is changed to उ. Ch 18 § 14 9 *

intr. to wink or twinkle.* मीलति. मिमील. मीलित्ता. CAUS.
मीलयति. *Aor. p.* अमीमिलत् or अमिमिलत्.† Also इमीलति.
स्मीलति. द्मीलति.

15. पील [प्रतिष्ठंभे] *tr.* 'to stop. *intr.* 'to be inanimate.‡ पीलति;
पिपील; पीलित्ता.

16. णील [वर्णे] *intr.* 'to be blue. *tr.* 'to tinge or dye blue || नीलति
(प्रणीलति). निनील. नीलित्ता.

17. शील [समाधौ] *tr.* to meditate; to consider; to undertake. §
शीलति.

18. कील [बंधने] *tr.* to bind. कीलति.

19. कूल [आवरणे] *tr.* to cover or enclose. कूलति.

20. झूल [रुजायांसंक्षोभे] *tr.* 'to disease or distemper. *intr.* 'to
make a loud noise. झूलति. ¶

21. तूल [निष्कर्षे] *tr.* to disburse, send forth, or turn out.** तूलति,
तुतूल.

* MAITREYA states the second root, on the authority of 'some' only. MA'D'HAVA and the
rest admit the four indiscriminately. They expound the term by (संकोचः) 'contraction;' but
DURGA'DA'SA interprets it, 'covering the eye with the eyelids.' This is conformable with the
common use of these verbs.

† The substitution of the short vowel is optional in this instance. Ch १९ §. v. २. *

‡ MA'D'HAVA explains the term by रोक्षनं; VO'PADE'VA states रोक्षः, which DURGA'-
DA'SA interprets (क्रियानिरोधः) 'the hindrance of action;' 'that is,' he adds,
(जडीभावः) 'a state of insensibility.'

§ DURGA'DA'SA makes the verb active, as well as neuter; and he refers its import to a black
(or dark blue) colour.

¶ DURGA'DA'SA interprets समाधिः by (सेवा) 'adoration,' (अनुभावनं) 'reflec-
tion,' or (प्रवृत्तिः) 'practice.' See शील १०th cl.

¶ The second acceptance is omitted by VO'PADE'VA but inserted by MA'D'HAVA and BHAT'TO'RI.

** MA'D'HAVA explains the term by निष्कोषणं; and expounds this again 'the turning out
of a thing contained.' BHAT'TO'RI concurs in this. But DURGA'DA'SA interprets the same term
'the discommutation of a particular quantity.' He and VO'PADE'VA refer this verb to the १०th class.

22. पूल [संवाते] *tr.* to accumulate. पूलति.
 23. मूल [प्रतिष्ठायां] *intr.* to stand.* मूलति.
 24. फल [निष्पन्नौ] *intr.* *to fructify. *tr.* *to bear or produce + फलति. पफाल (3d du. फेलतुः. *pl.* फेलुः‡).
 25. चुलु [भावकरणे] *intr.* *to manifest one's meaning *to blandish, dally, or coquet || चुलुति.
 26. फुल्ल [विकसने] *intr.* to blow, or blossom. फुल्लति.
 27. चिल्ल [शैथिल्येभावकरणेच] *intr.* *to be loose. *to indicate one's meaning. चिल्लति.
 28. तिल [गतौ] *tr.* to go § तेलति.
 29. वेलु. 30. चेलु. 31. केलु. 32. खेलु. 33. द्वेलु. 34. वेल्ल [चलने] *intr.* to shake or move¶. वेलति. विवेल. CAUS Aor. *p.* अविवेलत्. So चेलति. केलति. खेलति. द्वेलति वेलुति.

* This root also admits the middle voice, according to VOFADE'VA, but DURGA'DA'SA remarks, that "some restrict it to the active. He explains the term as equivalent to स्थितिः.

† DURGA'DA'SA states examples of this verb in an active, as well as neuter, sense. See निफला 10

‡ The permutation of अ with ए takes effect by special rule. Ch. 19 § 111 8 §

§ MA'DHAVA and BHAT T'O'JI state भावकरणं, and expound it अभिप्रायाविष्कारः. VOFADE'VA, apparently authorized by MAITREYA'S text, interprets the root by हावकृतिः.

§ So DURGA and MAITREYA read this root, but others, as MA'DHAVA remarks, write तिल. Ex तिलति. VOFADE'VA inserts both roots. See तिल 6th and 10th cl

¶ VOFADE'VA adds three synonymous roots केलु, चेलु and वेल्ल; annexing, however, a mute ञ् to the two last mentioned, as well as to वेल्ल. But MA'DHAVA and BHAT T'O'JI exclude the mute letter in this last instance, and DURGA'DA'SA rightly remarks, that it is superfluous, in all three. He further observes, that one of these roots (चेल्ल) is not generally admitted. VOFADE'VA has stated two acceptations [चालगत्योः]; the first explained by DURGA'DA'SA (कंपनं) 'shaking or trembling,' but he says, that "some reject this sense of the verb

35. पेलृ. 36. फेलृ. 37. शेलृ [गतौ] *tr.* to go or move.* पेलति.
पिपेल. CAUS Aor. *p* अपिपेलत्. So फेलति. शेलति.

38. स्खल [संचलने] *intr.* to move, to drop or fall.† स्खलति.
चस्खल. Aor. *p*. अस्खालीत्. CAUS स्खलयति.

39 खल [संचये] *tr.* to gather.‡ खलति. चखल. Aor. *p*.
अखालीत्.

40 गल [अदने] *tr.* to eat गलति. Aor. *p* अगालीत्.

41. चल [गतौ] *tr.* to go सलति. Aor *p* असालीत्.

42 दल [विशरणे] *tr* to cut, split or pierce|| दलति. CAUS.
दलयति.

43 म्बल. 44 म्बलु [आम्बुगमने] *intr* to run or move with speed.§
म्बलति. शम्बल. Aor. *p*. अम्बालीत्. CAUS. Aor. *p*. अशिम्बलत्.
So म्बलति. शम्बल. Aor. *p* अम्बलीत्.

* MADHAVA remarks, that some vocabularies add three synonymous roots, पेलृ, सेलृ
and षल. The first, he thinks, is admissible, since instances of its use occur, it is accordingly
noticed by BHAT TŪṢI the third is subsequently inserted (41), on the authority of MAITREYA
and others but the second is erroneous See Ch 18 § 11 1 † VOṢADEVA has nevertheless ad-
mitted it, and he makes all these verbs bear two senses, like the preceding (29 &c), except फेलृ
flated with the single acceptation of [गतौ] 'to move'

† VOṢADEVA exhibits two acceptations [चये चले]; and DURGA'DA'SA interprets the
first by संचयः and the second by स्खलनं. The senses of this and of the next root seem
to be thus transposed and that is countenanced by one Dhātupāṭha S= स्खल Ch 22 § 2
11 42 in a note

‡ VOṢADEVA makes this root synonymous with क्षल [चाले चये]; but DURGA-
DA'SA remarks, that the meaning here is (स्खलनं) 'falling off'

|| VOṢADEVA'S interpretation is मेदः, which DURGA'DA'SA explains विदारणं; re-
marking, however, that the verb is also used with the import of 'being split,' and with that of 'dis-
play' See दल Ch 22 § 2 11 42 and, according to VOṢADEVA, 10th cl

§ VOṢADEVA adds a third synonymous root शल (S= XII 7) He states, for the import,
वेगः, which DURGA'DA'SA explains शीघ्रगतिः.

45. खोलू. 46. खोर्ज [गतिप्रतिवाते] *intr.* to be lame or prevented from moving. 47. खोलति. चुखोल. CAUS. Aor. p. अचुखोलत्. So खोरति. CAUS. Aor. p. अचुखोरत्.

47. क्षोर्ज [गतिचातुर्ये] *intr.* to be clever in moving: to have good paces. 48. क्षोरति. दुक्षोर. क्षोरिता. CAUS. Aor. p. अदुक्षोरत्.

48. त्तर [कृद्गता] *intr.* to proceed with fraud. त्तरति. तत्तार (3d du. तत्तरतुः). त्तरिता. Aor. p. अत्तारीत्.†

49. कर् [हृर्क्षणे] *intr.* to be crooked or fraudulent.‡ कर्ति. चकार. कर्तिता. Aor. p. अकारीत्.

50. अभ्र 51. वभ्र 52. मभ्र 53. चर [गत्यर्थाः] *tr.* to go.॥ अभ्रति. आनभ्र. अभ्रिता. Aor. p. (with माङ्) अभ्रीत्. § So वभ्रति. वचभ्र. वभ्रिता. Also मभ्रति. ममभ्र. Likewise चरति.॥ चचार (3d du. चेरतुः 3d pl. चेरुः). चरिता. Aor. p. अचारीत्. DES. चिचरिषति. INT. चंचूर्यते and चंचुरीति or चंचूर्ति. **

* MAITREYA states the first root, on the authority of "some." VOFADEVA interprets both by [खोटनं] 'lameless'. He inserts, in their places, two other synonymous roots खोड् and खोट्ट्; both, however, omitted by MA'DHAVA, who derives खोड् 'lame' from खोलू, लू and डू being interchangeable.

† The permutation with the *vriddhi* letter is not optional, though अभ्र be short, since the contiguous इ is the final of the root. Ch. 19. §. iv. 6.

‡ VOFADEVA interprets it by कौटिल्यं.

§ The last verb also signifies [भक्षणो] 'to eat,' as remarked by MA'DHAVA and BHATT'O. ॥ But VOFADEVA states a third acceptance [आचारे] 'to practise or behave'. See चर 10th cl.

The second root is inserted by him in two places, varying the initial; वभ्र and वभ्र.

§ Since अभ्र is not contiguous to इ, which terminates the inflective root, it is not permuted. Ch. 19. §. iv. 6.

¶ In conjunction with the preposition उद्, this verb is deponent, provided it be employed transitively: so, with the preposition सम्, provided it be connected with the causative case. Ek.

धर्ममुच्चरते transgresses duty. रथेनसंचरते travels with a car.

** The prior syllable takes the augment नृ; and the vowel of the subsequent syllable is changed

54 छिबु [निरसने] *tr* to spit, or eject from the mouth⁴
 छीवति.† तिष्ठेव (3d *du.* तिष्ठवतुः) or टिष्ठेव (3d *du.*
 टिष्ठवतुः).‡ छेविता. छेविष्यति. छीवतु. अछीवत. छीवेत्
 and *Ben* छीयात्. अछेवीत्. अछेविष्यत्. *Des.* तिष्ठीविषति
 and तुष्ठूषति.॥ *INT* तेष्ठीयते. *CAUS* छेवयति.

55 जि [जये] *intr* to excel, or become preeminent § जयति.
 जिगाय ॥ (3d *du.* जिग्यतुः. *pl* जिग्युः. 2d *sing* जिगयिथ or

to उ (Ch 18 § iv 9 *) This becomes long before the radical final इ, followed by a con-
 sonant Ch 4 § vii 9

* *VOFADE VA* states this root with a long, as well as a short, vowel, besides the similar verb
 of the 4th class See छिबु 4th cl His commentator endeavours to justify the distinction The
 import is explained by him as in another instance of the same term (61)

† The elementary initial is here retained (Ch 18 § ii 1 ॥), and the vowel becomes long,
 when an affix, containing a mute श्, is subjoined (Ch 19 § vi 2) Being the penultimate of a
 crude verb ending in व्, it also becomes long, when a consonant follows (Ch 4 § vii 9)

‡ According to the *Triti*, the second radical is originally either थ or ठ; and *MA'D HAVA*
 cites the authority of commentators to show, that both are correct, as supposed to have been thus⁵
 taught by the earliest grammarian to his pupils

§ Since the root is terminated by इव्, the use of the prefix इट् is optional (Ch 17 § i 3)
 before सन्. When, therefore, it is not employed, the final व् is convertible (See *Dirivation*
of Particples &c), into उ (उव्) before सन् fictitiously containing a mute क् (Ch 16
 § iv 2) and, the radical vowel इ being consequently permuted with the semivowel, the vowel
 of the pr or syllable, in reduplication, is deduced from the vowel substituted for the final consonant

The *Charcarita* form of the intensive is inadmissible See xxi 25 a note

§ This ought to be placed among roots ending in vowels, but is inserted in this place, as *MAITRE YA*
 remarks, on account of its resemblance to the subsequent verb (56) See जि Ch 23 § 2 ii 45 The
 verb is here intransitive, but, in its other acceptation, transitive, as is shown by *DE VA* Its meaning,⁶
 in this place, is explained by *MA'D HAVA &c* (उत्कर्षप्राप्तिः) 'the attainment of excellence.'

DURGA'DA SA adds another interpretation, (स्वीकारः) 'acceptance or appropriation, with a
 transitive import In conjunction with the prepositions वि and परा, the verb becomes deponent

Ex विजयते. पराजयते.

४ The guttural letter is substituted in this root, affix a prior syllable occasioned by सन् or
 लिट् (Ch 18 § ii 12 L)

जिगेद्य.* 1st *sing.* जिगाय or जिगय. *du.* जिग्घिव. *pl.* जिग्घिम).
 जेता.* जेष्टति. जयत्. अजयत्. जयेत् and *Ben.* जीयात्.
 अजेषीत्. अजेष्टत्. *DES.* जिगीषति. *INT.* जेजीयते and जेजयीति
 or जेजेति. **CAUS.* जापयति. *Aor. p.* अजीजयत्.†

56 जीव [प्राणधारणे] *intr.* to live. जीवति. जिजीव. जीविता.
DES. जिजीविषति. *INT.* जेजीयते. *CAUS.* जीवयति. *Aor. p.* अजिजीवत्
 or अजीजिवत्.‡

57. पीव. 58. मीव. 59. तीव. 60. णीव [स्थौल्ये] *intr.* to be
 large or corpulent. पीवति. पिपीव. पीविता. *So* मीवति. मिमीव.
 तीवति. तितीव. नीवति (प्रणीवति). निनीव.

61. क्षीवु. 62. क्षेवु [निरसने] *tr.* to spit or eject from the mouth ||
 क्षीवति. क्षेवति.

63. उर्वी. 64. तुर्वी. 65. धुर्वी. 66. दुर्वी. 67. धुर्वी [हिंसार्थाः]
tr. to kill or hurt § उर्वति.¶ उर्वचकार &c. उर्विता. *So* तूर्वति.

* This verb, having the vowel gravely accented (Ch 17 § 1 i 1), does not suffer the employ-
 ment of the prefix इट्; unless, according to one grammarian, in the 2d *sg.* of the *rem p*
 (Ch 17 § 1 6 *)

† Before एि, the final diphthong, substituted for the vowel, is converted into आ (Ch 18.
 § vi 3), and requires the augment प (Ch 17 § 17. 1)

‡ This root, being terminated by व convertible into उ, does not admit the *Charcara* form
 See *xi* 26 ‡

The substitution of the short vowel, in the aorist part of the causal, is here optional Ch 19
 § v 2 *

§ MAITREYA reads क्षिबु with this acceptation MADHAVA, not noticing that root, states
 two others, separately, but with the same interpretation. BHAT'T O'JI joins them, as in the text.
 VOFADEVA omits the last, and states क्षिव क्षियु क्षीव [निरासे]: meaning
 क्षिबु 1st and 4th cl and क्षीव (without the mute उ) 1st cl DURGA'DA'SA remarks,
 that some expound the sense, 'the ejecting of phlegm, &c from the mouth' BHAT'T'AMALLA
 interprets it *spitting VOFADEVA adds क्षीवृ synonymous with क्षीवृ. See ix 22

§ VOFADEVA exhibits another synonymous root, जुर्वी.

¶ The (इक्) vowel becomes long, before इ penultimate by means of a consonant (Ch 18.
 § vii. 6).

तुतूर्व. तूर्विता. INT. तोतूर्वते and तोतूर्वीति or तोतोर्नि.* Also
 थूर्वति. दूर्वति. धूर्वति. INT Charc. तोद्योर्नि. दोद्योर्नि. दोधोर्नि.

68. गुर्वी [उद्यमने] tr. to endeavour, aim or strive गूर्वति. जुगूर्व.

69. मुर्वी [बंधने] tr. to bind.† मूर्वति.

70. पुर्व. 71. पर्व. 72. मर्व [पूरणे] tr. to fill.‡ पूर्वति. पर्वति.
 मर्वति.

73. चर्व [अदने] tr. to eat. चर्वति. CAUS. चर्वयति.||

74. भर्व [हिंसायां] tr. to kill or hurt § भर्वति.

75. कर्व. 76. खर्व. 77. गर्व [दर्पे] intr. to be proud.¶ कर्वति.
 खर्वति. गर्वति.

78 अर्व. 79 शर्व. 80 चर्व [हिंसायां] tr. to kill or hurt.** अर्वाति.
 आनर्व. Also शर्वति. सर्वति.

81. इवि [व्याप्तौ] tr to pervade †† इचति. इचंचकार &c. इचिता.

82. पिबि. 83 मिबि. 84 णिवि [मेचने] tr. to sprinkle or moist-
 en ‡‡ पिबति. पिपिब. पिबिता. So मिचति. निचति (प्रणिचति).

* For वे, preceded by इ, is expunged before a nasal or a (कल) consonant, excepting
 semivowels. See Derivati of Participles &c

† MA'DHAVA joins this with the preceding root, but MAITREYA and BHATT'ŌJI disjoin
 them, stating distinct acceptations, and so does VOFADEVA

‡ The penult of the first root becomes long (Ch 18 § III ८) However, MAITREYA, VO-
 FADÉVA and some others, make the radical originally long. See पूर्व 10th cl VOFADEVA
 adds a second acceptation to the last root, मर्व [गतौ] 'to move

[This, like other verbs signifying to swallow, does not admit the middle voice, but the active
 only, in the causative form, even when the sense is reflexive

§ Some, as MA'DHAVA remarks, read this root with a mute इ.

¶ MA'DHAVA remarks, that the first root is likewise ranked among such as contain a mute इ.
 VOFADEVA verbally interprets these verbs by three synonymous terms, दर्पः, गर्वः and
 मदः; the last of which is expounded by DURGADA SA (अहंवारः) 'pride'

** The third root is omitted by VOFADEVA and his commentator.

†† Some repeat this verb with another acceptation (see 85), and VOFADEVA accordingly states
 two senses, but his commoner remark that the second is not generally admitted

‡‡ MA'DHAVA here prefers the reading exhibited by MAITREYA, which is preferred in the text.

85 हिदि. 86. दिवि. 87. शिवि. 88. जिवि [प्रीणनार्थाः] *intr.*
 'to be satisfied. *tr.* 'to please.* हिनति. जिहिन. हिनिता. So
 दिनति. But शिनोति† (3d *du.* शिनुतः. 3d *pl.* शिचन्ति. 1st *sing.*
 शिनोमि. *du.* शिन्वः or शिनुवः. *pl.* शिन्मः or शिनुमः). दिशिन्व.
 शिचिता. *Imp.* शिनोतु (2d *sing.* शिनु. 1st *sing.* शिनवानि. *du.* शिनवाव.
pl. शिनवाम). *Abs. p.* अशिनोत् (3d *du.* अशिनुतां. 2d *sing.* अशिनोः.
 1st *sing.* अशिनवं. *du.* अशिन्व or अशिनुव). *Imp. &c.* शिनुयात्.
 Likewise जिचति. जिजिच.

89 शिवि. 90 रवि. 91. श्वि [गत्यर्थाः] *tr.* to go or move‡
 शिषति. रषति. श्वचति.

but the *Taranginī* states a different interpretation, [सेवने] 'to gratify by service &c' and
 "some," as remarked by MA'D'HAVA and BHATTOJI, read शिवि instead of शिषि. These
 variations are unnoticed by VOFADEVA and his commentator

* MAITREYA's authority, as expressly confirmed by MA'D'HAVA, is here followed, but some
 read श्वि (see 81), instead of हिवि, justifying the repetition on account of the difference of
 import. VOFADEVA assigns a second acceptation to शिवि [गतौ] 'to move,' which, as
 DURGA'DASA remarks, is not generally admitted. This commentator explains the four verbs as
 signifying प्रीतीकरणं, but his examples disagree. See देव xii 27.

† This verb takes the affix उ, and substitutes अ for the final (Ch 16 § 11 7 [1]. The
 blank, substituted for अ (Ch 19 § 11 1), inherits the powers of the original, and prevents the
 permutation of the radical vowel, as a penultimate one profoundly short (Ch 19 § 11. 2). But the
 affix उ is permuted with the *gunā* diphthong (Ch 19 § 11. 1.), before affixes distinguished by a
 mute प (Ch 16. § 11 1). and, not being preceded by a conjunct, may be expunged before any
 other म् or व् (Ch 19 § 11 5), while it indispensably requires the expurgation of हि (Ch 16.
 § 11 6. 1); but the prefix आट्, in the 1st person of the imperative (लोट्), being distin-
 guished by a mute प (Ch 16 §. 11 6 1), the affix is permuted with the *gunā* diphthong, which is
 converted into अक् before the vowel

‡ VOFADEVA adds a synonymous root, दवि. The common sayings anomalous derivatives
 (L 902) exhibit श्वन्ति as a suppletive *(Sutra)* root.

92. कृवि [हिंसाकरणयोश्च] *tr.* 'to kill or hurt. 'to do or act. 'to go or move * कृणोति.† चकृव.

93 मव [बंधने] *tr.* to bind‡ मवति. ममाव (3d *du.* मेवतुः, *pl.* मेवुः). मविता. *1st sing.* अमवीत् or अमावीत्. *INT.* मामयते and मामवीति or मामोति (3d *du.* मामूतः. *pl.* मामवति. 2d *sing.* मामोचि. 1st *sing.* मामोमि. *du.* मामावः. *pl.* मामूमः).|| *CAUS.* मावयति. *1st sing.* अमीमवत्.

94. अव [रक्षण गति कान्ति प्रीति तृप्यवगम प्रवेशश्च वण स्वाम्यर्थ याचन क्रियेका दीप्यवाप्यालिंगन हिंसादान भाव वृद्धिषु] *tr.* 'to protect. 'to move. 'to excite affection or be lovely. 'to please, or, else, to love 'to satisfy. 'to know or apprehend. 'to enter. 'to heed. 'to own or have a right [or *intr.* to be able]. 'to beg. 'to act. 'to desire. *intr.* 'to shine or be splendid. *tr.* 'to obtain. 'to embrace. 'to kill or hurt. 'to take. *intr.* 'to be [or *tr.* to divide]. 'to grow & अवति.

* The third acceptation, inferred by MA'DHAVA and BHAT'TO'JI, is unnoticed by VO'PADE'VA

† Conjugated like शिवि (87) Ch 16 § 11 7 § See कृ० 5th cl

‡ VO'PADE'VA's interpretation, नहः, is explained by DURGA'DASA बंधनं.

§ Notwithstanding a preceding remark (xiii 26 †), this verb, though it convert the final *o* उ, admits the *Cl'rarita* form, because that permutation is directed by a distinct rule. But, here, as in the following (94.), and certain other inflexive roots, from ज्वर, जित्वरा and सिवु, उ (उट्) is substituted for व together with the penult vowel, preceding or following that semivowel, if a रुल consonant be subjoined distinguished by a mute क् or ड्; or if a nasal follow as also before क्पि (See Derivation of Names from Verbs). The final व् is expunged before any other consonant (see 1), that is, before a semivowel

§ VO'PADE'VA states these nine ten acceptations of the verb, in a different order, [रक्षे, 2 गतौ, 3 कान्तौ, 4 प्रीतौ, 5 तृप्तौ, 6 द्युतौ, 7 श्रुतौ, 8 प्राप्ता, 9 श्लेषे, 10 बंधने, 11 वेशे, 12 भावे, 13 वृद्धौ, 14 ग्रहे, 15 वधे, 16 सामर्थ्ये, 17 अवगमे, 18 कामे, 19 कृतौ]. He c, the five first are the same in both expositions, and the thirteenth of one (वृद्धिः) is exactly conformable with the last of the other 6 द्युतिः

and चेक्वेष्टि.[†] CAUS. क्लेशयति.

7 दक्ष [वडोशीवार्धेच] intr. 'to grow or increase. tr. 'to expedite † दक्षते. ददक्षे. दक्षिता.

8 दीक्ष [मौंङ्योपनयननियमव्रतादेशेषु] intr. 'to be shaved
'to perform a sacrifice. tr. 'to initiate intr. 'to be self-restrained. tr. 'to
teach religious observances ‡ दीक्षते. दिदीक्षे.

9 ईक्ष [दर्शने] tr. to see. ईक्षते. ईक्षाचक्रे &c. ईक्षिता. Aor. p.
रेक्षिष्ट. DES. ईचिद्विषते. CAUS. ईक्षयति. Aor. p. रेचिद्वत्.

10. ईष [गतिहिंसादर्शनेषु] tr. 'to go or move. 'to kill or hunt.
'to see. 'to give || ईषते. ईषाचक्रे &c ईषिता.

11 भाष [अक्तायांवाचि] intr. to speak. भाषते. वभाषे. भाषिता.
DES विभाषिषते. INT वामाष्यते and वामाष्टि &c. CAUS भाषयति.
Aor p अवभाषत or अवभीषत. §

12 वर्ष [मेहने] tr to be wet ¶ वर्षते. ववर्षे. वर्षिता.

example of the verb so written, in that acceptance the text of both exhibits it with the palatine, not,
as expressly asserted by him, with the cerebral, sibilant See लिश 4th cl and लिम्पू 9th cl

* ष् is substituted for a final क् or श्, before a कल् consonant subjoined, as well as at
the close of the inflected word (Ch 4 § vii 4) also, for the finals of the words वृश्च, भृश्च,
सृञ्, मृञ्, यञ्, राज् and भ्राञ् (टुभाञ् Ch 22 § iii not भ्राञ् v 20).

† VOYADEVA's interpretation is स्पदः, which DURGA'DASA explains by शीबुकराणं.
See Ch 22 § 218

‡ VOYADEVA exhibits three acceptations of this root [मौंङ्योज्याज्यार्धे], from the last of
which DURGA'DASA deduces three meanings correspondent to those last stated in the text His in-
terpretation of the several terms is here followed

§ DEVA, and others, as remarked in the *Memorans*, read —दानेषु for —दर्शनेषु.
VOYADEVA states both acceptations See xvi 32 Also दधु 4th and 6th cl and दध 9th cl.

§ The substitution of the Con vowel is optional (Ch 19 § v 2 *).

¶ This root is also in VOYADEVA who substitutes पर्ष, which is found also in the
Dīpīśā, but the v of PĀDHAVA and BHAT'TOJA is followed in the text

13 गेषु [अचिह्यायां] *tr.* to seek or investigate * गेषते. जिगेषे.
गेषिता. CAUS गेषयति. Aor. p. अजिगेषत्.†

14 येषु [प्रयत्ने] *intr.* to resolve, or endeavour diligently ‡ येषते.

15 जेषु. 16 णेषु. 17. एषु. 18 प्रेषु [गतौ] *tr* to go or approach ‖
जेषते. जिजेषे. So नेषते (प्रणेषते). Also एषते. एषांचक्रे &c
एषिता. Likewise प्रेषते. पिप्रेषे.

19 रेषु. 20. हेषु [अव्यक्तेशब्दे] *intr* to sound inarticulately. §
रेषते. हेषते. Also हेषते.

21. कासु [शब्दकुत्सायां] *intr* to make an ill sound, to cough ¶
कासते. कासांचक्रे &c ** कासिता. Aor. p. अकासिष्ट. DES

DURGA DASA here explains स्नेहः by आर्द्रभावः; and remarks, that CHATURBHUJA
reads स्पर्ष. Ex स्पर्षते. पस्पर्षे. See कृष्ण xiv 54. and 10th cl

* MAITREYA reads ग्लेषु. VOPADEVA infers both roots, and DURGA DASA remarks,
that some do not admit गेषु. MADHAVA explains the term by अन्वेषणं; which is
VOPADEVA'S interpretation, expounded by DURGA DASA अनुसंधानं.

† The penult does not become short, because the root contains a mute ञ (Ch 19 § v 2)

‡ VOPADEVA writes this with the semivowel य; but the text of MAITREYA exhibits it with
the labial प.

§ MAITREYA reads the last verb हेषु, and is copied by VOPADEVA BHATTTOJIS autho-
rity is followed in the text

§ Here another root (हेषु) must be understood, for CESAVA and others exhibit हेषते,
as well as हेषते, 'neighs as a horse' BHATTTOJI and others insert it in the text, though it
be omitted by MAITREYA DURGA DASA makes the first verb also signify 'to neigh, but
CESAVA interprets it 'to howl as a wolf'

¶ DURGA DASA explains the ill sound to be one occasioned by disease. See कस or कश.
Cl 20 § iii

** I is verb कृषि आन in the Rem p Ch. 16 § iii 2 ‡

धाव. अविता. Aor. p. (connected with the negative माहू) अवीत्.*

With a circumflex on the mute vowel

95. धाव् [गतिष्पुद्गोः] tr. 'to go or move. 'to cleanse into' to run 'to be clean† धावति. दधाव. धाविता. Middle voice धावते.‡
दधावे. DES दिधाविषति, -ते.

corresponds to ¹³ दीप्तिः and is explained (शोभा) 'splendour, or (तेजस) 'light'
⁷ श्रुतिः, answering to ⁸ श्रवणं, is interpreted (आकत्यनं) 'hearing, ⁸ प्राप्तिः
agrees with ¹⁴ अवाप्तिः; ⁹ श्लेषः with ¹⁵ आलिंगनं; ¹⁰ अर्थनं, with
¹⁰ याचनं; and ¹¹ वेशः with ⁷ प्रवेशः; ¹² भावः' is explained by DURGA DA'SA
(सन्ना) 'existence' but most copies of the *Siddhanta samudra* read ¹⁸ भागः 'partition.
¹⁴ गृहः answers to ¹⁷ आदानं, explained by NA GO'JI गृहणं; but MAITREYA has
¹⁷ दहनं 'to burn,' and this variation is noticed by DURGA DA'SA, who says 'some prefer
that reading ¹⁵ यक्षः agrees with ¹⁶ हिंसा. ¹⁶ सामर्थ्यं' is expounded by DURGA DA'SA
(शक्तिः) 'power or ability' but MA'DHAVA and BHAT TUG'JI read ⁹ स्वाम्यर्थः 'right of
ownership, for thus NA GO'JI expounds it ¹⁷ अवगमः is interpreted (ज्ञानं) 'know-
ledge,' and ¹⁹ कृतिः, answering to ¹² क्रिया, is explained (करणं) 'doing.'
¹⁸ कामः corresponds to ¹² रक्षा; and ³ कान्तिः is therefore expounded by DURGA DA'SA
in the sense of 'exciting affliction, but NA GO'JI interprets it (शोभा) 'brightness. He ex-
plains ⁵ तृप्तिः 'cessation of desire'.

This verb is commonly used with its first acceptance (रक्षाः or रक्षाणं) 'to keep guard, or
defend' It is sometimes employed in its fourth sense (शीतिः) 'to please' but very rarely in any
of the rest

* The permutation of the vowel with the *anupada* letter does not take place Ch. 19 § 14 6

† VO'PADEYA states two acceptations [जवे मृजि]; the first explained by DURGA DA'SA
(शीघ्रगतिः) 'quick motion,' the second, स्पृहीभावः and स्पृहीकरणां. See सू

Ch. 23 § 2 11 34

‡ The mute vowel has the circumflex accent, and the verb accordingly admits the middle voice,
and the reflexive import. Ch. 16 § 11 3

ARTICLE XV.

Verbs terminated by Sibilants, with Mute Vowels Gravelly Accented; and containing Efficient Vowels Acutely Accented.

1. धुक्ष् [संदीपनक्लेशनजीवनेषु] *intr.* 'to kindle.
'to be weary. 'to live. धुक्षते. दुधुक्षे. धुक्षिता. *Aor. p.* अधुक्षिष्ट.
DES. दुधुक्षिषते. *INT.* दोधुक्ष्यते and दोधुक्षीति or दोधुष्टि.* *CAUS.*
धुक्षयति. *Aor. p.* अधुक्षत. So क्षिद्यते. दिक्षिद्ये.
3. वृक्ष् [वरणे] *tr.* to appoint. वृक्षते. ववृक्षे.† वृक्षिता.
DES. विवृक्षिषते. *INT.* वरीवृक्ष्यते and ववृष्टि, वरिवृष्टि or
वरीवृष्टि &c. *CAUS.* वृक्षयति. *Aor. p.* अववृक्षत.
4. शिक्ष् [विद्योपादाने] *tr.* to learn or acquire science. शिक्षते.‡
शिशिद्ये.
5. भिक्ष् [भिक्षायामलाभेलाभेच] *ti.* 'to beg. 'to miss obtaining.
'to obtain || भिक्षते.
6. क्लेश् [यत्नायांवाचि] *intr.* to speak articulately. *intr.* 'to im-
pede § क्लेशते. चिक्लेशे. क्लेशिता. *DES* चिक्लेशिषते. *INT.* चेक्लेश्यते

* Here क् is expunged (Ch 4 § vii 2), but prevents the permutation of the vowel as penult.

† अ is substituted for झ, and the first consonant alone retained (Ch 18 § iv 5)

‡ The *Taragvis* and others apply to this verb, a rule, which restricts the deponent verb to the sense of "seeking knowledge" but the *Ny ja* and the rest refer that rule to the desiderative form of the verb शक् (5th cl)

§ VO'PADE'YA, apparently from a various reading of the next line, states the exceptions [लाभार्थलोभोक्तिलिशि] "'to obtain 'to beg 'to solicit or speak through covetousness. 'to be weary or distressed'

§ SWA MI' reads लोशे यत्नायांवाचि and infers, that these are two additional senses of the preceding root, but CHANDRA and many others make this a separate verb. DLUGA interprets the root [वाधने] 'to obstruct VO'PADE'YA, seemingly from a variation of the last reading, 'लोश [वधे] 'to afflict or strike' and, hence, DLUGA'DANA correctly remarks, that the DLUGA'DANA is लोष [यत्नायांवाचि], and the HELAVALLHA has given and

and चेक्षेष्टि. CAUS क्लेशयति.

7 दक्ष [वद्वीशीद्यार्थेच] *intr.* 'to grow or increase *tr* 'to expectate † दक्षते. ददक्षे. दक्षिता.

8 दीक्ष [मौ'द्वेज्योपनयननियमव्रतादेशेषु] *intrans* 'to be shaved
'to perform a sacrifice *trans* 'to initiate *intrans* 'to be self-restrained. *trans* 'to
teach religious observances ‡ दीक्षते. दिदीक्षे.

9 ईक्ष [दर्शने] *trans* to see ईक्षते. ईक्षाचक्रे &c ईक्षिता. *Aor* †
रेक्षिष्ट. DES ईचिद्विषते. CAUS ईक्षयति. *Aor* † रेचिद्वत्.

10 ईष [गतिहिंसादर्शनेषु] *trans* 'to go or move 'to kill or hurt
'to see 'to give ‡ ईषते. ईषाचक्रे &c ईषिता.

11 भाष [अन्नायावाचि] *intrans* to speak भाषते. वभाषे. भाषिता.
DES विभाषिषते. *INT* वामाष्यते and वामाष्टि &c CAUS भाषयति.
Aor † अवभाषत or अवभाषत. ‡

12 वष [मेहने] *trans* to be wet ‡ वर्षते. ववर्षे. वर्षिता.

example of the verb so written, in that acceptance the text of both exhibits it with the palatine, not, as expressly ascertained by him, with the cerebral, sibilant. See लिशि 4th cl and लिष् 9th cl

* छ is substituted for a final क् or श्, before a कल् consonant subjoined, as well as a the close of the inflected word (Ch 4 § 111 /) also, for the finals of the words वृश्च, भृश्च, सृज्, मृज्, यज्, राज् and भ्राज् (टुभाज् Ch 22 § 11 not भ्राज् v 20).

† VOPADE'VA'S interpretation is स्पदः, which DURGA'DASA explains by शीघ्रकरणं. See Ch 22 § 218

‡ VOPADE'VA exhibits three acceptations of this root [मौ'द्वेज्याज्यार्थे], from the last of which DURGA'DASA deduces three meanings correspondent to those last stated in the text. His interpretation of the several terms is here followed

§ DEVA, and others, as remarked in the *Manusmṛiti*, read -दानेषु for -दर्शनेषु. VOPADE'VA states both acceptations. See xvi 32. Also इष् 4th and 6th cl and इष 9th cl.

§ The substitution of the first vowel is optional (Ch 39 § v 2 *)

¶ This root is omitted by VOPADE'VA who substitutes पर्व, which is found also in the *Dhātupāṭha*, but the authority of MADHAVA and BHATTACHARYA is followed in the text

13. गेषृ [अचिञ्छायां] *tr.* to seek or investigate.* गेषते. जिगेषे.
गेषिता. CAUS. गेषयति. Aor. p. अजिगेषत्.†

14. येषृ [पयत्ने] *intr.* to resolve, or endeavour diligently.‡ येषते.

15. जेषृ. 16. णेषृ. 17. एषृ. 18. प्रेषृ [गतौ] *tr.* to go or approach §
जेषते. जिजेषे. So नेषते (प्रणेषते). Also एषते. एषांचक्रे &c.
एषिता. Likewise प्रेषते. पिप्रेषे.

19. रेषृ. 20. हेषृ [अव्यक्तेशब्दे] *intr.* to sound inarticulately. §
रेषते. हेषते. Also हेषते.

21. कासृ [शब्दकुत्सायां] *intr.* to make an ill sound; to cough.¶
कासते. कासांचक्रे &c.** कासिता. Aor. p. अकासिष्ट. DES.

DURGA'DASA here explains स्नेहः by आर्द्रभावः; and remarks, that CHATURBHUJA reads स्पर्ष. Ex स्पर्षते. पस्पर्षे. See कृष् 111. 54 and 10th cl

* MAITREYA reads ग्लेषृ. VO'PADEVA infers both roots, and DURGA'DASA remarks, that "some" do not admit गेषृ. MA'DHAVA explains the term by अन्वेषणं; which is VO'PADEVA's interpretation, expounded by DURGA'DASA अनुसंधानं.

† The penult does not become short, because the root contains a mute ऋ (Ch 19 § v 2).

‡ VO'PADEVA writes this with the semivowel य्; but the text of MAITREYA exhibits it with the labial प्.

§ MAITREYA reads the last verb हेषृ, and is copied by VO'PADEVA. BHATTOJI's authority is followed in the text

§ Here another root (हृषृ) must be understood, for CE'SAYA and others exhibit हेषते, as well as हेषते, 'neighs as a horse.' BHATTOJI and others insert it in the text, though it be omitted by MAITREYA. DURGA'DASA makes the first verb also signify 'to neigh,' but CE'SAYA interprets it 'to howl as a wolf'

¶ DURGA'DASA explains the ill sound to be one occasioned by disease. See कस or कश. Ch 22 § 111

** This verb requires आन् in the Rev p Ch 26 § 111. 2 †

चिक्कसिषते. INT. चाकास्यते and चाकास्ति. CAUS. कासयति.

Aor. p. अचकासत्.*

22. भासु [दीप्तौ] intr. to shine. भासते. बभासे. CAUS. भासयति.

Aor. p. अबीभसत् or अबभासत्.†

23. णसु. 24. दासु [शब्दे] intr. to sound.‡ नासते (प्रणासते).

So दासते.

25. णस [कौटिल्ये] intr. to be crooked, or fraudulent. tr. to bend. || नासते (प्रणासते). नेसे. नसिता. CAUS. नासयति. Aor. p. अनीनसत्.

26. भ्यस [भये] tr. to fear. भ्यसते. दभ्यसे. भ्यसिता.

27. आङ् शसि [इच्छया] tr. to desire. to bless. to speak. आशंसते. आशशंसे. आशंसिता. DES. आशिशंसिषते. INT. आशाशंस्यते &c.

28. गसु. 29. ग्लसु [अदने] tr. to eat. गसते. जगसे. गसिता. CAUS. ग्रासयति. § So ग्लसते. जग्लसे.

* The mute क prevents the shortening of the penult vowel. Ch. 19. §. 2. 2.

† The substitution of the short vowel is here optional (Ch. 19. §. 7. 2. *) and the mute vowel has no particular effect in this instance; its accent only marking the verb as dependent.

‡ DURGASINHA reads रासु; as remarked by DURGADA'SA.

§ VO'RADE'VA's interpretation; हृतिः, is expounded by DURGADA'SA in both the neuter and active senses.

¶ ŚYAMA' cites authors, who read this root शंस, and consequently differ from the rest, in regard to the rejection of न (Ch. 19. §. vii). VO'RADE'VA's interpretation is [अशिषि] 'benediction'; and DURGADA'SA remarks, that the verb likewise signifies (कथने) 'speaking'.

This root is employed with the preposition आङ्; never singly, nor with any other preposition. However, DURGADA'SA observes, that it occurs with the preposition प्र. Ex. प्रशंस्यते.

But MAITREYA refers this and the derivative प्रशंसा to another root. See शंसु xli. 76.

and आङ्श्रास and श्रास &c.

§ As signifying to swallow, it is restricted to the active voice, in the causative.

30. ईह [चेष्टायां] *intr.* to endeavour to, to aim or attempt.*
 ईहते. ईहांचक्रो &c ईहिता. *Aor. p.* ऐहिष्ट. DES ईजिहिषते.
 CAUS ईहयति.

31. वहि. 32. मंहि [वृद्धौ] *intr.* to grow or increase†. वंहते.
 वंहते. वंहिता. So मंहते.

33 अहि [गतौ] *tr.* to go or move‡ अंहते. आनंहे. अंहिता.
 DES अंजिहिषते. CAUS अंहयति. *Aor. p.* अंजिहत्.

34 गर्ह. 35 गल्ह [कुत्सायां] *tr.* to blame, censure or despise.
 गर्हते. जगर्हे. गर्हिता. So गल्हते. जगल्हे.

36 वर्ह. 37 वल्ह [प्राधान्ये] *intr.* to be preeminent, or excel-
 lent || वहते. वल्हते.

38 वर्ह. 39 वरुह [परिभाषणाहिंसाच्छादनेषु] *tr.* to speak or
 tell †to kill or hurt ‡to cover § वहने. वल्हने.

* DURGA DASA cites examples to show, that the verb is active as well as neuter

† From the inflections of the intensive as exhibited by MA'DHAVA, it appears, that he reads the first root with the labial consonant but VO'PADE VA makes the femivowel its initial. So मंहि 10th cl and मल्ह xvi 78 and मंहीइ Ch 30.

‡ See अहि 10th cl

§ According to MA'DHAVA and BHAT'TOJI, following the authority of SWAMI the initial of these roots is the labial consonant, and that of the two next, the femivowel. Some, as BHAT'TOJI remarks reverse that, and VO'PADE VA actually does so. His interpretation of the roots, with the femivowel for the initial, is (मैष्ट्यं) 'excellence'. See वर्ह and वल्ह 10th cl वल्ह 16d and वृह xvi 83.

§ MA'DHAVA remarks that D'HAAPALA and others make the initial of these verbs, the labial वृ; and explain वर्ह and वल्ह, with an initial वृ, 'to grow or increase'

[वृद्धौ]. VO'PADE VA's interpretation of the roots, with the labial consonant for the initial, is [मृत्तिहिंसादानवाक्] 'to spread †to kill or hurt ‡to grow †to speak. Here, the former acceptance seems to be founded on a variation in the reading which is countenanced by the text of MAITREYA, though unnoted by MA'DHAVA. Certain derivations, which bear no resemblance to VO'PADE VA's first interpretation, are given by BHAT'TOJI and others. See वृह 10th cl.

40. गृह् [गतौ] *tr.* to go or approach. गृहते. चिह्निहते. DES.
चिह्निहिषते or चिह्निहिषते.*

41. वेह्. 42. जेह् (= to move). 43. बाह् [प्रयत्ने] *intr.* to resolve;
or endeavour diligently.† वेहते. जेहते. बाहते.

44. द्राह् [निद्राक्षये] *intr.* to wake. *tr.* to deposit.‡ द्राहते.

45. काष् [दीप्तौ] *intr.* to flame.॥ काशते. चकाशे. काशिता.
CAUS. काशयति. Aor. p. अचकाशत्.

46. उह् [वितर्के] *intr.* to reason. *tr.* to apprehend and infer.§
उहते. उहांचक्रे &c. उहिता. With a preposition समूहति or
समूहते.¶ PASS. समुह्यते.**

47. गाह् [विलोडने] *tr.* to churn or agitate. गाहते. जगाहे
(2d sing. जवाहो†† or जगाहिषे. 2d pl. जवाह्वे or जगाहिह्वे, -ह्वे &c.).

* The affix, being optionally distinguished by a mute कृ (Ch. 16. §. iv. 3), may bar the permutation with the *gun'a* diphthongs.

† The authority of MA'D'HAVA and BHAT'T'AR'YA is followed in regard to the first and third roots but some, as remarked by them, read both these roots with the labial consonant, and others (Vo'FADE'VA &c.) with the semivowel, for the initial. The second root signifies likewise 'to move.'

‡ "Some," as remarked by MA'D'HAVA &c. read (निक्षेपे) 'to bail or deposit.' Vo'FADE'VA states both acceptations.

§ "Some," according to the remark of MA'D'HAVA, here read कासि; and others कास.

See काष् 4th cl. and कासि 2d cl. Also कासू 21.

§ MA'D'HAVA expounds वितर्कः by संभावनं.

¶ The verb is optionally deponent, when joined with a preposition, and bearing the intransitive sense, but according to CAITYAYA and others, whether active or neuter; and according to some, even when single.

** The vowel of this verb, joined with a preposition, becomes short before य् distinguished by a mute कृ or ह् (Ch. 19 §. v. 4. 1).

†† The use of the prefix इह् is optional, because the root contains a mute उ. इह् is substituted for ह् before से substituted for घास; the radical initial becomes aspirated (Ch. 4. §. vii. 3 *).

ह् is substituted for ह् before स (Ch. 4. §. vii. 5.); and this is converted into घ् after the U'ral letter. Ch. 4. §. iii. 14

गाढा^४ or गाहिता. वाध्यते or गाहिष्यते. गार्हता. अगाहते:
गाहेत and Ben गाहिषीष्ट or वाक्षीष्ट. Aor. *p* अगाढ† (3d *du*
अवाक्षातां. *pl.* अवाक्षत. 2d *sing* अगाढाः. *pl* अवाक्ष. 1st
sing अवाक्षि) or अगाहिष्ट. *Cond f.* अवाध्यत or अगाहिष्यत.

48 गृह् [ग्रहणे] *tr* to take, receive or accept. ‡ गृहते. जगृहे
(2d *sing* जगृहिषे॥ or जवृक्षे. *pl.* जगृहिष्वे and जगृहिष्वे or
जवृक्षे). गर्हिता or गर्हा. गर्हिष्यते or वध्यते. गृहतां. अगृहत.
Imp ॐ गहेत and Ben गर्हिषीष्ट or वृक्षीष्ट. Aor *p* अगर्हिष्ट
or अवृक्षत (3d *du* अवृक्षातां. *pl.* अवृक्षत). § *Cond f* अगर्हिष्यत
or अवध्यत. *Alto* ग्लहते.

49 वृषि [कांतिकरणे] *tr* to make handsome or brilliant ¶ वृषते.
जुवृषे. वृषिता.

* ह् being converted into ह्, त् is changed into ध् (Ch 16 § III 13), and this into ह्
(Ch 3 § III 7), and the preceding ह् is expunged (Ch 18 § III 7)

† स, deduced from सिच्, is expunged between ऊल् consonants (Ch 16 § I : XI *),
and the initial is not in that case permuted ह् is converted into ह् as before, and ध्, sub-
stituted for त्, is changed to ह्; and the preceding ह् is consequently rejected

‡ CA'YAPA and others read ग्लह, and instances of its use occur MADHAVA and BHAT-
T'OSI, therefore, admit it as a synonymous root VOFADE'VA states this and गृह, as verbs of
the toth cl conjugated in the active voice, with the same acceptation DURGA'DA'SA remarks,
that some reject ग्लह, but admit गृह in the 1st class, making it however deponent

§ Here also the use of the prefix is optional, and the same permutations ensue See 47

¶ When the prefix is not used in the aorist pass, this root, ending in a शल् consonant with a
penult इक्, requires वस (Ch 16 § III 1.), of which the final is expunged before vowels
(ibid. †).

¶ CHANDRA and others, as remarked by MADHAVA, read वृषि; and SWAMI', वसि;
but DEVA, MAITREYA and others, as in the text VOFADE'VA states both these roots with a
different acceptation, [क्षरे] 'to drop, however, DURGA'DA'SA remarks that they are not
generally admitted VOFADE'VA'S interpretation (धृश) of this verb is expounded by him and
by his commentators कांतिकृनिः.

ARTICLE XVI.

With Mute Vowels Acutely Accented.

१ वुषिर् [अविशद्यार्थः] *intr.* to do any thing but manifest one's sentiments by sound * वोषति. जुवोष. वोषिता. *Aor p* अबुषत् or अवोषीत्.† *CAUS.* वोषयति. *Aor p.* अनूवषत्.

२ अद् [याप्ता] *tr* 'to reach, pervade or obtain. *to accumulate † अक्षति. आनक्ष (2d *sing* आनक्षिष्य or आनक्षु. ||). अक्षिता or अक्षा. अक्षिष्यति or अक्षयति.‡ अक्षतु. आक्षत्. अक्षेत् and *Ben* अक्ष्यात्. *Aor p* आक्षीत् (or, in connexion with माद्, ३d

* The term दिशद्यनं is here equivalent to प्रतिज्ञानं 'avermnt, expounded by *शब्द N* for &c 'the manifestation of one's meaning and the verb, as is remarked by MA'DHAVA, belongs to this class with any other sense, but this single excepted one DHANAPALA and others read [शद्यार्थः] 'to sound, CHANDRA and DURGA state वुषिर् [शद्ये]; and SA'CATA YANA वुष [शद्ये], omitting the mute syllable. The authority of CASSATA and BHATTAR is followed in the text however, MA'DHAVA & *MAITREYA* in support of this reading though the text of the *D / at / prad / pa* here exhibit वुष [शद्ये]. See वुषिर् 10th cl VO'PADEVA, likewise, conjugating the same root in both classes, states for its acceptations [नुतौविशद्ये] 'to praise 'to speak 'to manifest 'to make numerous sounds. For DURGA DASA proposes these three last explanations of VO'PADEVA's second acceptation.

† अद् is optionally substituted for छि, on account of the mute र् (Ch 16 § III 12).

‡ VO'PADEVA states two acceptations [याप्तिर्हतोः].

{ The use of the prefix र् is optional, on account of the mute उ (Ch 17 § I 1) क्, being the first element of a final conjunct, is expunged, before the subjoined घृ; and this is permuted with the cerebral (ठ्), on account of the preceding घृ. So, in the *Abi fut* त् is changed to ट्.

§ घृ is converted into कृ; the preceding कृ is expunged, and the subsequent स becomes cerebral (ष्). Ch 4 § VII 5 and III 1A

3rd sing. अक्षीत्. *du.* अक्षिष्ठां. *pl.* अक्षिषुः* or *3rd sing.* आक्षीत्;
du. आष्ठां. *pl.* आक्षुः). *Cond. f.* अक्षिष्यत् or आक्ष्यत्. *Alfo*
Pref. अक्ष्णोति† (*3rd du.* अक्ष्णुतः. *pl.* अक्ष्णुवन्ति &c.). *Imp.*
 अक्ष्णोतु (*2d sing.* अक्ष्णुहि. *1st sing.* अक्ष्णवानि &c.). *Abs. p.*
 आक्ष्णोत् (*1st sing.* आक्ष्णवम् &c.). *Imp. &c.* अक्ष्णुयात्. *DES.*
 अचिक्षिषति. *CAUS.* अक्षयति. *Aor. p.* अचिक्षत्.

3. तक्ष्. 4. तक्ष् [तनूकरणे] *tr.* to pare or make thin.† *intr.* to
 be thin. तक्षति or तक्ष्णोति.॥ ततक्ष (*2d sing.* ततक्षिष्य or ततक्षु).
Aor. p. अतक्षीत् (*3d du.* अतक्षिष्ठां) or अताक्षीत् (*3d du.* अताष्ठां).
 Also तक्षति.

5. उक्ष् [सेचने] *tr.* to sprinkle or wet § उक्षति. उक्षाचकार
 &c. उक्षिता.

6. रक्ष् [पालने] *tr.* to guard or preserve. रक्षति. ररक्ष. रक्षिताः

7. णिक्ष् [चुंबने] *tr.* to kiss. निक्षति (प्रणिक्षति ¶). निनिक्ष.
 निक्षिता.

* The vowel is not permuted with the *visibilis* element, when इट् is prefixed to सिच्.
 Ch 19 § iv 6

† This verb, optionally, admits the affix श्नु in the active voice Ch 16. §. ii 7 ‡

‡ VO'PADE'YA restricts the acceptation, here stated, to the irregular verb, and interprets the
 synonymous regular verbs intransitively [काश्ये] 'to be thin' See तक्ष 13

¶ This root, with the acceptation here stated, also admits the affix श्नु; but, used (as a com-
 pound verb, or even as a single one,) in other senses, it can only be inflected regularly. एव
 संतक्षति censures or reproves

§ VO'PADE'YA's interpretation [वृषि] is explained by DURGA DĀSA, (सेकः) 'sprink-
 ling' SUD'HA'CARA, cited by MAD'HAYA, adduces a classical example of this, which is the
 literal sense of the verb

¶ See Ch 18 § ii 10 But, in derivatives of this verb, the permutation on account of a prepo-
 sition, is optional. See *Partiaphs* &c.

८ तृक्ष. ९ पृक्ष. १०. णक्ष [गतौ] *tr.* to go or approach *
 तृक्षति. ततृक्ष. तृक्षिता. So सृक्षति. तसृक्ष. *INT.* तरीषृक्ष्यते
 &c. Also नक्षति (प्रणक्षति).

११. वक्ष. [रोषे] *intr.* 'to be angry. *tr.* 'to accumulate.† वक्षति.
 १२. मृक्ष [संचाते] *tr.* to accumulate or fill ‡ मृक्षति.
 १३. तक्ष [त्वचने] *tr.* 'to cover. 'to skin or peel || तक्षति.
 १४. पूक्ष [आदरे] *tr.* to treat with respect, to regard or mind §
 सूक्षति. सुपूक्ष. सूक्षिता.
 १५. काक्षि. १६. वाक्षि. १७. माक्षि [कांक्षार्या] *tr.* to desire.
 काक्षति. चकांक्ष. कांक्षिता. So वंक्षति. मंक्षति.

* VOFADE'VA states सृक्ष as well as पृक्ष, and infers an option in the desiderative of the causal, तिसृक्षयिषति or तिपृक्षयिषति. His commentator infers a like option in the intensive but both erroneously. See Ch 18 § 11 3 and 1 ;

† MA'D'HAVA and BHAT'T'ŪJĪ observe, that some read the interpretation otherwise, [संचाते]; VOFADE'VA states both senses [रोषसंहृत्योः].

‡ The text of MA'D'HAVA, confirmed by that of BHAT'T'ŪJĪ, is here followed but VOFADE'VA reads मृक्ष. MAITRE'YA's text agrees with this reading. He remarks, and is cited by MA'D'HAVA for the observation, that "some, write मक्ष; but VOFADE'VA assigns to this additional root the acceptations of the preceding one (११) *Ex* मक्षति 'fills, or 'is angry'

§ DURGA and many others expound the interpretation of this verb by (संवर्णं) 'covering,' but SWA'MI by (त्वचोग्रहणं) 'taking of skin'. VOFADE'VA exhibits a second root with the same acceptation, तक्ष [त्वचोग्राहे]; expounded by DURGADESA, चर्मणोग्रहणं. See तक्ष (3)

MAITRE'YA and some others here add पक्ष [परिग्रहे] 'to take or accept. *Ex.* पक्षति. It is infested, on the authority of "some, by BHAT'T'ŪJĪ, and is noticed by MA'D'HAVA. But VOFADE'VA makes it a verb of the 10th class only. See Ch 29

§ Some, as remarked by MA'D'HAVA, read [अनादरे] 'to disregard,' and the text of MAITRE'YA, as well as that of VOFADE'VA, exhibit a reading, but it disagrees with examples in the *Leṭi*, and with a passage in the *Dictionary of AMARA*. An additional root is stated by VOFADE'VA, सूक्ष. *Ex* सुसूक्ष. It is incorrect. See Ch 15 § 11 1 ;

18. द्राक्षि. 19. ध्राक्षि. 20. ध्वाक्षि [बोरवासितेच]. *intr.* 'to croak, caw or screech, as a bird. *tr.* 'to defire.* द्रांक्षति. ध्रांक्षति. ध्वांक्षति or ध्मांक्षति.

21. चूष [पाने] *tr.* to drink or suck. चूषति. चुचूष, चूषिता.

22. तूष [तुष्टौ] *tr.* to satisfy. तूषति.

23. पूष [वृद्धौ] *intr.* to increase or grow.† पूषति.

24. मूष [स्तेये] *tr.* to steal, rob, or plunder.‡ मूषति.

25. लूष. 26. रूष [भूषायां] *tr.* to adorn or decorate.॥ लूषति. रूषति.

27. शूष [प्रसवे] *tr.* to bring forth or propagate § शूषति.

28. यूष [हिंसायां] *tr.* to kill; or to hurt or attempt to kill. यूषति.

29. जूष [च] *tr.* to kill or to hurt.¶ जूषति.

30. भूष [अलंकारे] *tr.* to adorn or decorate.** भूषति.

31. उष [रुजायां] *tr.* to be diseased.†† उषति. उषांचकार &c.

* DURGA'DA'SA expressly states ध्माक्षि as the true reading of the third root: but that diff. agrees with most manuscripts.

† See 48. and पुष 4th, 9th, and 10th cl.

‡ MAITREYA'S text here adds मुष as a reading admitted by "some." *Ex.* मोषति: DURGA'DA'SA notices the variation. See मुष 9th cl.

§ MA'D'HAVA exhibits these verbs on the authority of SUD'HA'CARA. MAITREYA omits them; and so does VO'PADE'VA, while BHAT'YO'JI inserts them without any restriction of a special authority.

§ So SWA'MI reads the verb on the authority of the *Parāśrnick*, and it is confirmed by examples from the *Vēdas*. But some read सूष, erroneously, as MA'D'HAVA remarks. However, VO'PADE'VA states both roots, and also पूष; and DURGA'DA'SA observes, that शूष is not universally recognised.

¶ This is stated by VO'PADE'VA as admitting the middle voice likewise: but DURGA'DA'SA remarks, that "others" restrict it to the active. See जूष 6th and 10th. cl.

** See भूष 10th cl.

†† DURGA'DA'SA appears to have read in VO'PADE'VA'S text [रोषे] 'to rage again,' for [रोगे] 'to be diseased.' See उष 44.

32. ईष [उङ्के] *tr.* to glean.* ईषति.

33. वष. 34. खष. 35. शिष. 36. जष. 37. ऊष. 38. शष.
39. दष. 40. मष. 41. रुष, 42. रिष [हिंसार्थाः] *tr.* to kill or to hurt †
वषति. चखाष. कषिता. *Aor. p.* अकषीत्. or अकाषीत्.† So
खषति. चखाष. Also शेषति. शिशेष (2d *sing.* शिशेषिथ).
शेषा. शेष्यति. शेषतु. अशेषत्. शेषेत् and *Ben.* शिष्यात्.
अशिष्यात्.॥ अशेष्यत्. *Des.* शिशिष्यन्ति. *Int.* शेशिष्यते and
शेशेष्टि. *Caus.* शेषयति. *Aor. p.* अशीशिषत्. Likewise जषति.
जजाष (3d *du.* जेषतुः). जषिता. So ऊषति. जजाष (3d *du.*
जजषतुः). Also शषति. And वषति. ववाष (3d *du.* ववषतुः).
Likewise मषति. Also रोषति. रुरोष (3d *du.* रुरोषिथ). रोषिता
or रोषा.‡ रोषिष्यति. So रेषति. रिरेष. रेषिता or रेषा.‡
रेषिष्यति.

43. भष [भर्त्सने] *intr.* 'to bark or growl. *tr.* 'to reproach, rail, or
speak malevolently.‡ भषति.

* See xv. 10.

† DUSCA'DA'SA remarks, that CHATURBHUJA states कष as admitting the middle voice; while RAMA'DA'SA restricts it to the active voice, and exhibits an additional synonymous verb कश with both voices. On the authority of VTA'GHRAHUTS the vowel of शिष (34) is gravely accented by MAITE'YA, MA'D'HAYA, BHAT'TO'S and the rest, and the verb refuses the prefix उट् (Ch. 17. §. 1. 1. 1.). But VO'RADE'YA makes it admit that prefix. See शिष् 7th cl. and शिष 10th cl. DUSCA'DA'SA remarks, that some read ऊष for ऊष. VO'RADE'YA adds synonymous roots कष, चष and जूष. See ऊष Ch. 23. §. 1. 30 and रुष 6th and 10th cl.

‡ The vowel may become *u* *U* Ch. 19 §. 1. 6

§ यत् is substituted for चि. Ch. 15 §. 11. 12.

§ The use of the prefix before त् is optional in the two last verbs. Ch. 17 §. 1. 3.

¶ BHAT'TO'S and the rest explain the verb as signifying the 'barking of a dog.' VO'RADE'YA is the first to give [बुद्ध्यपिप्युनोत्त]; DUSCA'DA'SA's explanation of which is here followed.

44. उष [दाहे] *tr.* to burn * ओषति, ओषाचकार &c. or उवोष (3d *du.* उषतुः. 2d *sing.* उवोषिथ).† ओषिता.

45 जिषु. 46 विषु. 47 मिषु. [सेचने] *tr.* to sprinkle ‡ जेषति. जिजेष. जेषिता. Likewise वेषति. विवेष (3d *du.* विविषतुः. 2d *sing.* विवेषिथ. 1st *du.* विविषिव). वेष्टा.॥ वेष्टयति. *Aor p.* अविद्वत्. §
Also मेषति. मिमेष. मेषिता.

48 पुष [पुष्टौ] *tr.* to cherish or nurture ¶ पोषति. पुपोष (2d *sing.* पुपोषिथ). पोषिता. पोषिष्यति. *Aor p.* अपोषीत्.

49 शिषु. 50 श्लिषु. 51. पुषु. 52 पूषु [दाहे] *tr.* to burn ** श्रेषति. शिषेव. श्रेषिता. So श्लेषति. शिश्लेष (2d *sing.* शिश्लेषिथ). श्लेषिता.†† Also प्रेषति. प्रेषति.

53 पृषु. 54 वृषु. 55 मृषु [सेचने] *tr.* to sprinkle ‡‡ पर्षति.

* VO PADEVA, exhibiting two acceptations [बधेदहि] 'to kill & to burn', states two distinct roots उषु and उष, for the sake of a variation in the participle passive. MADHAVA includes this irregularity (for which there is classical authority), under an indefinite rule

† The use of the affix आम् is optional in this verb (Ch 16 § 11 2 †).

‡ See विषु 3d cl and विष 9th cl. Also मिषु 6th cl.

§ This verb is enumerated in the *Corica* among those, which refuse to prefix इट् (Ch 17 § 1 1 †). But VO PADEVA inflects it with that prefix.

§ वप् is here the substitute for ल्लि (Ch 16 § 11 2 †).

¶ See 4th class, where the verb refuses the prefix इट् (Ch 17 § 1 1 †), and requires the substitute on of अहु for ल्लि (Ch 16 § 11 12 † p 142). See likewise पुष 9th and 10th cl.

** See श्लिष 4th class, where the verb rejects इट्. See also श्लिष 10th cl and पुष 4th cl as well as पृष and वृष 9th cl.

†† A passage in the *Asya*, which makes this verb reject the affix इट् (Ch 17 § 1 1 †), is shown by MADHAVA to be a mistake. It is contrary to the general consent of grammarians.

‡‡ MADHAVA and BHARTIJI add, as a part of the text, [इतरौहिंससंक्लेशनयोः]

* the two first verbs (53 and 54) likewise signify 'to kill and to weary'. This passage occurs in one *Dhātuvā* but is wanting in the other. It is also omitted in the *Dhātupradīpa*, and the con-

पपर्ष. पर्षिता. *Imp &c Ben* पृष्यान्. *So* वर्षति. मर्षति.

55. *bis* मृषु [सहनेच] *tr.* *to bear or endure *

56 वृषु [संवर्षे] *tr.* to grind or pound. वषेति.

57. वृषु [अलीके] *intr.* *to lie *tr.* *to affirm falsely† हर्षति.

58 तुस. *59. हस. 60 हस. 61 रस [शब्दे] *intr* to sound
तोसति. तुतोस. तोसिता. *So* हसति. जह्वास. Likewise हसति.
जह्वास. Also रसति. ररास.

62. लस [श्लेषणक्रीडनयोः] *tr.* *to embrace *intr* *to sport or
play.‡ लसति.

63. वसलृ [अदने] *tr.* to eat॥ वसति.— वस्ता. वत्स्यति. § वसन्.
अवसत्. वसेत्.— अवसत्. ¶ अवत्स्यत्. *PASS fut* वस्ता. वत्स्यते.
अवत्स्यत.

64. जर्ज. 65. चर्च. 66. ऊर्ज [परिभाषणाहिंसातर्जनेषु] *intr* *to
speak. *tr.* *to kill or to hurt. *to censure or reprove *† जर्जति. चर्चति.

sequent additional senses are unnoticed by VO'PADE'VA. But MA'D'HAVA remarks, that CA'K'YA-
PA here reads पृषु, वृषु, [हिंसासंक्लेशनदानेषु] *to kill, *to weary, and *to
give*

* VO'PADE'VA states मृषु [क्षान्ती] *to endure,* as a verb of the 10th class. See मृष
4th and 10th cl

† DURGA'D'ASA states this as a transitive verb. See वृष 4th cl.

‡ See लस 10th cl

§ As this root is an optional substitute for अद (see 2d cl), in the *Per p*, it is inferred, that
the verb, here exhibited, is imperfect, having such inflections only, as are expressly directed, or
clearly indicated, by grammatical rules: it consequently wants the *Rev p* and *Ben* (लिङ्),
in the active voice, and is restricted to the future tenses in the passive. MA'D'HAVA observes, that
"some" read वस. VO'PADE'VA exhibits also a deponent verb, वसि [क्षरणे] *to sprinkle
or drop.* *Ex.* वसन्ते. But DURGA'D'ASA remarks, that "others reject it

§ The prefix इट् is excluded (Ch 17 § 1 1-†), and स is converted into त before त.
Ch. 19 § 1 3

¶ अङ् is employed on account of the mute लृ. Cl. 16 § 11 12.† p 143

** The readng, adopted by MA'D'HAVA and ELLIOTT, is here followed. The 13th cl
server, that is, the verbs, ought to have been placed among roots ending in palatal consonant, (ह्रस्वः)

जर्जति.

67. पिसृ. 68. पेसृ [गतौ] *tr.* to go or approach.* पेसति.
पिपेस (3d du. पिपिसतुः and पिपेसतुः). CAUS. पेसयति. *Aor. p.*
अपिपेसत्.

69. हसे [हसने] *intr.* 'to laugh. *tr.* 'to ridicule or deride. हसति.
जहास. *Aor. p.* अहसीत्.

70. णिश [समाधौ] *intr.* to meditate profoundly. || नेशति
(प्रणेशति). निनेश (3d du निनिशतुः). नेशिता.

Art 6), the former remark, after MAITREYA and others, that they are inflected in this class (for जर्ज, चर्च and ऊर्ऊ 6th class), for a variation in the accent, and, as an observation of MAITREYA singly, that they are placed in this single, for a conformity of acceptance. But MAITREYA's text exhibits जर्ज, चर्च, ऊर्ऊ [परिभाषणतर्जनयोः]; and his remarks, abovesited, are confined to the two last roots. One *Dhatup* is consistent with this, and the other agrees with the reading in the text. VOFADEVA, too, states जर्ज [ऊर्ऊच]; and himself interprets ऊर्ऊ by (मत्सोक्तयोः) 'to reprove' 'to speak,' and explains च as indicating (रक्षो) 'to preserve. He exhibits चर्च, जर्च, ऊर्च, जर्ज, जर्ऊ and ऊर्ऊ, with two acceptations [उक्तौ मत्सो], but as verbs of the 6th class only. See जर्ज &c 6th class. Also चर्च 10th class.

* MADHAVA remarks, that "some here add four other roots, which are not found in the works of MAITREYA and others. These, however, are wholly unnoticed by BHATTARAJI, and the rest but seem (for the manuscripts are imperfect) to be विसृ, वेसृ, विशृ and वेशृ.

VOFADEVA does exhibit वेसृ with this acceptance. See पिस 10th class.

+ DURGA'DASA brings examples of the verb used as a transitive, as well as a neuter one. It is one of the roots which are excepted from the rule for using the middle voice when reciprocity of action is indicated (Ch 20 § 11 †). *Et* दनिहसन्ति they laugh at each other.

† The vowel is not permuted, because the root contains a mute ए. Ch 19 § 11 6°.

[VOFADEVA's interpretation [शीले] is expounded by DURGA'DASA (समाधौ), as in this text.

71 मिश्र. 72 मश्र [शब्दरोषकृतेच] *17th* to found *to be angry * मेशति. मशति.

73 श्व [गतौ] *tr* *to go or approach. *to spoil † शवति. *Aor p.* अशावीत्. or अशवीत्.

74 शंश [पुनगतौ] *intr* to jump or move by leaps ‡ शशति. शशाश (3d *du* शेशतुः. || *pl* शेष्युः. 2d *sing* शेशिथ). शशिता.

75 शसु [हिंसायां] *tr.* to kill or hurt § शसति. शशास (3d *du*, शशसतुः. || *pl* शशसुः. 2d *sing* शशसिथ). शसिता.

76 शंसु [स्तुतौ] *tr* to praise ** शंसति. शशंस. शंसिता. *Imp.* शंसेत् and *Ben* शंस्यात्.

77. चह [परिकल्हने] *tr* to cheat or deceive †† चहति. चचाह (3d *du* चेहतुः). चहिता. *Aor p* अचहीत्. ††

* VOFADEVAS interpretation agrees with this. [ध्वनौकोपे].

† An additional acceptance is stated by VOFADEVAS, [विकारेच] *to spoil

‡ DURGADASA observes, that "some read शस. MADHAVA remarks, that another verb, कश [गतौ], is here inserted in some copies but appears to be unauthorized. See कश for कसि 2d class.

§ Not, says the *Manurama*, as inadvertently exhibited in certain ancient works, शशशतुः.

§ See आशंस (आडः शसि) xv 27

¶ The verb is excepted from the rule for expunging the prior syllable and permuting the vowel (Ch 19 § iii 9)

** DURGA adds a second acceptance [दुर्गतौ] *an ill proceeding VOFADEVAS states the verb with two senses, [हिंसास्तुत्योः] *to kill or to hurt *to praise

†† MADHAVA and BHATTARAJI expound कल्हनं by श्लाघं (wickedness). This last is the interpretation stated by VOFADEVAS. But DURGADASA explains the verb by (प्रतारयति) *deceives. See 10th class and Ch 29

‡‡ Since the verb ends in ह्, the vowel is not permuted in the 20th pass. Ch 19 § iv 6.

78. मह [पूजायं] *tr.* to revere or adore.* महति.
 79. रह [त्यागे] *tr.* to quit, lose or abandon† रहति.
 80. रहि [गतौ] *tr.* to go or approach रंहति. ररंह. रंहिता.
 81. दृह. 82. दृहि. 83. वृह. 84. वृहि [वृद्धौ] *intr.* to grow or increase दहति. ददह (3d *du.* ददृहतुः). दहिता. So दृंहति. ददृंह. दृंहिता. Also वर्हति. वृंहति.
 वृहि [शब्देच] *intr.* to roar‡ See 84
 85. तुहिर. 86. दुहिर. 87. उहिर [अर्दने] *tr.* 'to hurt or give pain' 'to kill'॥ तोहति. तुतोह. तोहिता. *Aor. p.* अतुहत् or अतोहीत्. So दोहति. दुदोह. दोहिता. *Aor. p.* अदुहत् or अदोहीत्.§ Also ओहति. उवोह (3d *du.* उहतुः. *pl.* उहुः). ओहिता. *Aor. p.* (with माङ्). उहत् or औहीत्.
 88 अर्ह [पूजायं] *tr.* 'to worship or revere. *intr.* 'to be fit or deserving'॥ अर्हति. आनर्ह. अर्हिता.

* See महि xv 32.

† See 10th class, and Ch 29

‡ The initial of this and of the two last verbs (83 and 84) is वृ according to VO'PADE'YA CHANDRA and GUPTA read वृहिर; for the option (Ch 16 § III 12), as CSHYKASWAMI remarks, in the *Aor. p.* *Ex* अवृहत् or अवर्हीत्. VO'PADE'YA inserts both roots, वृहिर and वृहि with two acceptations [चनद्धौः]; and वृह with a single import [वृद्धौ]. The sound, here meant, is the roaring of an elephant or, on the authority of classical examples, that of a lion or other beast See वृहि &c 10th class, and वर्ह xv 36

[The text of MAITREYA exhibits also उहिर on the authority of "form" This variation is unnoticed by MA DHARVA, BHATTARAJ, VO'PADE'YA and others DURGADASA says अर्दनं here signifies (वधः) 'killing

§ MAITREYA and the rest, as remarked by MA DHARVA, do not include this verb among the roots which refuse the prefix इट. Ch 17 § I 1 :

¶ VO'PADE'YA fixes the additional acceptation [योग्यत्वे] 'fitness or worthiness' See अर्ह Ch 29

CHAPTER XXII.

SUBORDINATE ORDERS OF THE FIRST
CLASS OF VERBS.

SECTION I.

द्युत् AND CERTAIN OTHER ROOTS WITH MUTE VOWELS
GRAVELY ACCENTED, AND CONTAINING EFFICIENT
VOWELS ACUTELY ACCENTED.*

1. द्युत् [दीप्नौ] *intr.* to shine. द्योतने. दिद्युते (3d du. दिद्युताते).†
द्योतिता. *Aor. p.* अद्युतत् or अद्योतिष्ट.‡ *Drs.* दिद्युतिषते or
दिद्योतिषते. *INT.* देद्युत्यते and देद्युतीति or देद्योनि. *CAUS.*
द्योतयति. *Aor. p.* अदिद्युतत्.

2. श्मिता [दणै] *intr.* to be white. श्मेते. शिश्मिने. श्मेतिता.
Aor. p. अश्मितत् or अश्मेतिष्ट.

* The verbs, entered in this section, are anomalous in the active p. p., especially a few, and the
active voice in that p. p., as *श्लि* for *श्लि*, before the active terminates.

† The sound (२) is followed for the letter (य), in the prior syllable (Ch. 12 §
in 5 5), and the final (उ) merges into the final (Ch. 12 § in 4 4).

‡ The active p. p. may be either reflected or direct (Ch. 12 § 2 3 and Enorm), and the
active p. p. is *अद्युत्* for *श्लि* (Ch. 12 § 1 2 4 p. 122).

3. जिमिदा [स्नेहने] *intr.* to melt, or be unctuous.* मेदते. मिमिदे.† मेदिता. *Aor. p.* अमिदत् or अमेदिष्ट.

4 जिष्विदा [स्नेहनमोचनयोः] *intr.* † to melt or be unctuous. *tr.* † to quit or yield. *intr.* ‡ to be deluded.‡ खेदते. सिष्विदे. खेदिता. *Aor. p.* अखिदत् or अखेदिष्ट. *DES. of the CAUS.* सिखेदयिषति.||

5. रुच [दीप्तावभिप्रीतौच] *intr.* † to shine. † to please or be pleasing‡ रोचते. रुरुचे. रोचिता. *Aor. p.* अरुचत् or अरोचिष्ट.

6 वुट [परिवर्तने] *intr.* † to return or come back. † to exchange or barter‡ वोटते. नुवुटे. वोटिता. *Aor. p.* अवुटत् or अवोटिष्ट.

* MA'D'HAVA explains the term by स्नेहयोगः; DURGA DASA by त्रिभूमीभावः.

See 4th and 10th cl and मिदृ Ch 23 § 1 8.

† The permutation with the *guṇa* element, in this root, (notwithstanding the exception, which should affect it as a verb of the 4th class,) is directed, if the affix be distinguished by an initial mute प्र (Ch 19 § 14 2 []) But, here (in the 3d *sg Rem p*), that mute letter is final.

‡ "Some," as MA D'HAVA and the rest remark, read — मोहनयोः. Accordingly VO'PADE'VA states three senses [मोहस्नेहमोक्षे]. BHAT'Ō'JI observes, that some exhibit जिह्विदा as the root. This is the reading preferred by SWA'MI', but he cites the other on the authority of NANDI' VO'PADE'VA inserts it with two acceptations [मोक्षेस्नेहे]. See जिह्विदा Ch 23 § 3 5 Also जिह्विदा and जिह्विदा 4th cl

§ For this root retains the dental स even with the affix णि before षन्. Ch 18 § 14 3 4.

§ MA'D'HAVA expounds the second acceptance by (अभिलाषः) 'desire' This and synonymous verbs govern the dative. *Ex* रोचतेऽन्नमुमुक्षवे 'Food is pleasing to a hungry person'

The verb admits the middle voice in the causative, for the reflexive sense, even where it was governed in the simple form by a noun signifying an animated person, notwithstanding an exception regarding intransitive verbs so used

The *Chacchata* form of this root, for the intensive sense, is inadmissible according to the *Ayā*

‡ DURGA DASA thus explains the term (परिवर्तः); 'the return of one who went,' or *et* 'barter.' See वुट 6th cl

7. रुट्. 8. लुट्. 9. लुठ् [प्रतीचाते] *tr.* to resist or oppose.*
रोटते. *Aor. p.* अरुटत् or अरोटिष्ट. So लोटते. लोठते.

10. झुम् [दीप्तौ] *intr.* to shine.† शोभते. *Aor. p.* अझुमत् or अशोभिष्ट.

11. द्युम् [संचलने] *intr.* 'to be confused or disquieted. *tr.* 'to stir or disturb.‡ क्षोभते. *Aor. p.* अद्युमत् or अक्षोभिष्ट.

12. णम्. 13. तुम् [हिंसायां] *tr.* to kill or hurt.॥ नयते (प्रणमते). नेभे. नमिता. *Aor. p.* अनमत् or अनभिष्ट. Also तोमते. तुतुम्. तोमिता. *Aor. p.* अतुमत् or अतोभिष्ट.

14. संसु. 15. धंसु. 16. भंसु [अवसंसने] *intr.* to fall down.§

* This reading is sanctioned by DE'VA, MAITREYA and the rest. But HARIYO'OI' states two roots only, रुठ् and लुठ्. CSHI'RASWA'MI' exhibits these two, and adds two others रुट् and लुट् on the authority of "some" VO'PADE'VA inserts the four, but assigns to two, a double interpretation रुट्, लुट् [दीप्तिप्रतिहतयोः] 'to shine, 'to tumble or roll for sorrow or in passion. 'to strike again,' for DURGA'DA'SA here explains प्रतिहतिः as bearing the two last significations CSHI'RASWA'MI' does exhibit रुट् [दीप्तौ] 'to shine,' and SA'CAT'A'-YANA reads लुट्; while SUB'HA'CARA writes लुठ्. However CSHI'RASWA'MI' refers लुठ् to the 6th class. See लुट् &c Ch. 21. Art. VIII 25, 48, 49, 55, 57, and 58. Also लुट् 4th and 10th cl. रुट् 10th cl and लुठ् 6th cl.

† See झुम् and झुम् Ch. 21. 1. 38 and 39

‡ MA'D'HAVA expounds the term by (प्रवृत्ति विपर्यासो मंथनंच) 'the reverse of the natural state, and stirring or churning' See 4th and 9th cl

॥ णम् also signifies 'not to be,' as is inferred by MA'D'HAVA and others, from an exposition of the Nirukti. See णम् and तुम् 4th and 9th cl

§ MA'D'HAVA remarks, that MAITREYA, SWAMI, and others, read भंप्. But the text of the *Dhātupradīpa* exhibits that, as a various reading BUAT'YO'JI says "some" add भंप्; and "others" so read the third root. MA'D'HAVA mentions भृशि as another additional root

त्वंसने. सत्वंसे. त्वंसिता. *Aor. p.* अत्त्वसत्* or अत्त्वंसिष्ट. I
सित्वंसिषते. *INT.* सनीत्त्वस्यते and सनीत्त्वंसीति or सनीत्त्वं
So ध्वंसते. गुंसते.

ध्वंसु [गतौच] *tr.* to go or approach See 15

17. स्वमु [विश्वासे] *intr.* to trust or be confident.† त्वंभते (वित्वंभां
सत्त्वंभे. त्वंभिता. *Aor. p.* अत्त्वमन् or अत्त्वंसिष्ट.

18. वृत्तु [वर्तने] *intr.* to stand or be || वर्त्तते. ववृत्ते. वर्त्तित
वर्त्तिष्यते or वर्त्स्यति.‡ वर्त्ततां. अवर्त्तत. वर्त्तत or *Be*
वर्त्तिषीष्ट. अवृत्तत् or अवर्त्तिष्ट. अवर्त्तिष्यत or अवर्त्स्यत
DES विवर्त्तिषते and विवृत्सति.

19 वृधु [वृद्धौ] *intr.* to grow or increase.§ वद्धते. ववृधे. *Aor.*
वर्द्धिष्यते and वर्त्स्यति. *Aor. p.* अवृधत् and अवर्द्धिष्ट.

20. शृधु [शब्दवृत्ताद्यौ] *intr.* to fart.** शर्द्धते.

found in certain lists VOPADEVA and DURGA'DASA state भ्रंशु, and do not notice the other
although it have the authority of PAÑINI and all his commentators See भ्रंशु and भ्रंशु 41
cl and संशु Ch 21 ix 33 †

* Since अइ contains a mute इ, न् is expunged (Ch 19 § vii 1).

† These roots annex नी to the prior syllable, in the Intensive Ch 18 § iv 9 *.

‡ BHAT 1071 exactly confirms this reading, and concurs with MA'DHAVA in a reference to
Ch 21 ix 33 for the root श्रंभु. But DURGA'DASA states this last also, in this place, as
a various reading sanctioned by "some" grammarians He explains the term (विश्वासः)
as signifying "the state of being free from doubt"

§ MA'DHAVA explains this by स्थितिः. See 10th cl

¶ This, and the following verbs contained in this section, are optionally active in the aorist and
conditional future, and in the desiderative (Ch 16 § ii 3 § ad finem), and refuse the prefix before
स् (Ch 17 § i 3 § ii) unless the reflexive affixes (तइ or आन्) follow

¶ See 10th cl

** MA'DHAVA explains this by पायुशब्दः. VOPADEVA'S interpretation is पदः, ex-
pounded by DURGA'DASA अपानोत्सर्गः. See 10th cl, and Ch 23 § 1

21. स्पृष्ट [प्रसवणे] *intr.* to sprinkle or drop * स्पृन्दते. सस्पन्दे.
(2d *sing.* सस्पन्दिषे or सस्पन्से. 1st *du.* सस्पन्दिबहे or सस्पन्द्वहे).
स्पन्दिता or स्पन्ता.† स्पन्दिष्यते and स्पन्स्यते or स्पन्स्यति. स्पन्दतां.
अस्पन्दत्. स्पन्देत and *Ben.* स्पन्दिषीष्ट or स्पन्सीष्ट. *Aor p.* अस्पन्दिष्ट
(3d *du.* अस्पन्दिषातां) and अस्पन्न (3d *du.* अस्पन्तातां) or अस्पन्दत्
(3d *du.* अस्पन्दतां). *Cond f.* अस्पन्दिष्यत and अस्पन्स्यत* or
अस्पन्स्यत्. *Des.* सिस्पन्दिषते and सिस्पन्सते or सिस्पन्सति.

22. कृष् [सामर्थ्ये] *intr.* to be able. कल्पते. चकृषे (2d *sing.*
चकृषिषे or चकृप्से). कल्प्ता (2d *sing.* कल्प्तासि) and कल्प्ता or
कल्पिता (2d *sing.* कल्प्तासे or कल्पितासे) कल्पस्यति and कल्पिष्यते
or कल्प्यते. *Imp. &c.* कल्पेत and *Ben.* कल्पिषीष्ट or कृप्सीष्ट.
Aor p. अकृपत् and अकल्पिष्ट or अकृप्त्.‡

[वृत्] *Finis* ||

* VO'ADDEVAS interpretation is सुतिः, explained by DURGA'DA'SA क्षरणं.

This verb, with certain prepositions, in certain circumstances, optionally permits the initial
(Ch 18 § 11 6 ‡) *Ex* अनुस्यन्दते or अनुस्पन्दते जलं 'water drops'

† The use of the prefix is optional, on account of the root डृ (Ch 17 § 1 1), and thus,
like the preceding verbs, may be active in certain tenses &c.

‡ लृ is substituted for रृ (or लृ for कृ) in this verb (Ch 18 § 11 1). The root may
be inflected with active affixes in the absolute future, and also in the same tenses as the preceding
verbs (Ch 16 § 11 3 § p. 134) - and, like those, it rejects रृ before the same terminations,
and before तासि; unless before the reflexive affixes, where it is optional (Ch 17 § 1 3 §)

§ This is here placed to indicate the close of the series beginning with वृत्.

SECTION II.

VERBS DENOMINATED मित्, AS IF DISTINGUISHED
BY A MUTE म्.*

ARTICLE I.

*Roots Distinguished by a Mute ष्† and Terminated by a Mute Vowel Gravely
Accented, and containing an Efficient Vowel Acutely Accented.*

1. बट [चेष्टायो] *intr* to act, endeavour or strive ‡ बटने. जवटे.
बटिता. CAUS बटयति. Aor. p अजीबटत्. CAUS PASS. Abs. Fut.
चाटिता or बटिता. Aor. f. चाटिष्यते or बटिष्यते. Imp. &c. Ben.
चाटिषीष्ट or बटिषीष्ट. Aor. p अचाटि or अबटि (3d du.
अचाटिषातां or अबटिषातां). Cond f अचाटिष्यत or अबटिष्यत.
2. ब्यथ (भयसंचलनयोः) *intr* 1 to fear 2 to be disquieted 3 to suf-

* The mute म्, or the d signat on मित् (see Art III 1), makes the penultimate vowel generally short in the causative form, or before the affix णि; but, optionally long, in some inflections of the passive of the causative, viz 3d Sing Aor p and other inflections analogous thereto See Ch 15, § III 4 and § II 3

The roots placed in this section, and not again occurring in other places, must be considered to have the mute म्, notwithstanding variations in the sense of the verb by means of prepositions or otherwise. But such, as occur in other places also, belong to this section in a limited acceptation only—excepting, however, verbs of the 10th class, which cannot be supposed to be repeated in this section, since a special rule provides, that only five (some say seven) roots of that class are distinguished by a mute म् in the simple sense of the verb (Ch 28 : 95) and verbs of the 10th class remain unchanged in the causative

† The s mute letter which is not however here exhibited with the roots, regards derivative nouns See Derivation of Part c p 10 &c

‡ See बट्-10th cl.

for pain.* व्यथते. विव्यथे.† व्यथिता. CAUS. व्यथयति. Aor. p. अव्यथयत्.

3. प्रथ [प्रखाने] intr. to be famous or renowned.‡ प्रथते. पप्रथे. प्रथिता. CAUS. प्रथयति. Aor. p. अप्रथयत्. || CAUS. PASS. Aor. p. अप्रथि or अप्राथि.

4. प्रस [विस्तारे] tr. to spread or diffuse. प्रसते. पप्रसे. CAUS. प्रसयति. Aor. p. अपिप्रसत्. CAUS. PASS. Aor. p. अप्रासि or अप्रसि.

5. मृद [मर्दने] tr. to rub, grind or pound.§ मृदते. ममृदे. मृदिता. CAUS. मृदयति. Aor. p. अमृदयत्. ||

6. रुखद [रुखदने] tr. to discomfit.* रुखदते. चरुखदे. रुखादिता. CAUS. रुखदयति. Aor. p. अचिरुखदत्.

* DURGA, cited by MA'DHAVA, reads - दुःखचलनयोः; - and the *Pracīṭa* भयचलनयोः. VOYADEVA combines the two, [दुःखचलभये]. "Some," as remarked by DURGA'DASA, read दुःखभयचलनयोः, and explain the terms, "feeling pain, or moving through fear." "Others" exhibit दुःखभयचलने, and interpret this "the production of pain or of fear;" he himself expounds दुःखः "sensation of pain;" and चालः "trembling." In its acceptation of fear, this, like other synonymous verbs, governs the ablative case. Ex. व्याघ्राद्व्यथते "he is afraid of a tiger." See यथ 4th cl.

† The vowel (इ) is put for the semi-vowel (य) within the prior syllable of this verb, in the *Rev. p.* (Ch. 18. §. iv. 5. 1.).

‡ "Some," as MA'DHAVA observes, here read पृथ; but that is censured by SWA'MI. See अथ and पृथ 10th cl.

§ The vowel अ is retained (by substituting its like for the radical) in the prior syllable of the *Caus. Aor. p.* (Ch. 18. §. iv. 50. *).

§ VOYADEVA's interpretation (विदारे) is explained by DURGA'DASA, चूर्णीकरणं. See मृद 9th cl.

¶ Here also, the vowel अ is retained in the prior syllable. See 3. f.

** SWA'MI, quoted by MA'DHAVA, expounds this by (विद्रावणं) "discomfiting." VOYADEVA's interpretation is [विदारे] "to cgt." But DURGA'DASA remarks, that the other

7. दक्षि [गतिदानयोः] *tr.* 'to go or approach. *to give.* दक्षते.
चक्षजे. दक्षिता. CAUS. दक्षयति *Aor. p.* अचक्षजत्. CAUS. PASS.
Aor. p. अक्षजि or अक्षजि.

8. दक्ष [गतिहिंसनयोः] *tr.* 'to go or approach. *to kill or to hurt.*
CAUS. दक्षयति. *Aor. p.* अदक्षजत्. CAUS. PASS. *Aor. p.* अदक्षि
or अदक्षि.

9. ऋप [कृपार्थगतौ] *tr.* 'to pity or compassionate. *to go or ap-
proach* † ऋपते. चऋपे. ऋपिता. CAUS. ऋपयति. *Aor. p.*
अचिऋपत्. CAUS. PASS. *Aor. p.* अऋपि or अऋपि.

10. कदि. 11. ऋदि. 12. क्लदि [वैक्लये] *intr.* 'to be confused; to
grieve. *tr.* 'to confound' ‡ कंद्ते. चकंदे. कंदिता. CAUS. कंदयति.

Interpretation (स्वदनं) is variously explained by different authors; viz. (स्थैर्यं) 'firmness,'
(पाटनं) 'destroying,' (क्लेशोत्पादनं) 'production of weariness,' and (हिंसा)
'killing.'

With certain prepositions, this verb has not a mute म् (See III. 8).

* CAUSICA reads दक्षज. But MAITREYA and others observe, that this verb makes the vowel
optionally long (Ch. 19. §. III. 4.), although न् be the penultimate letter, in certain tenses of the
Caus Pass. Both roots are stated by VOFADEVA. See दक्षि 10th cl.

† See Ch. 21. xv 7 The verb belongs to this section, in the peculiar acceptations here stated.

‡ MAITREYA's text expresses that "some" read कप and कृप. This variation is unno-
ticed by MA'DHAVA and the rest. VOFADEVA omits the second acceptation of this verb See
कृप् § 1. 22.

§ CHH'RASWAMI's authority, confirmed by MA'DHAVA, is here followed in the text. CHAN-
DRA reads वैक्लये. NANDI rejects the mute इ in all three verbs. MAITREYA exhibits four
roots, कदि, ऋदि, ऋद and क्लद. VOFADEVA states four, or, as DURGADASA ex-
pounds his text, six roots, क्लद, क्लदि, कद, कदि, ऋद and ऋदि, with both
acceptations [वैक्लयविकलत्वयोः]: this combining all these various readings. The

Aor. p. अचकंदत्. *CAUS. PASS. Aor. p.* अकांदि or अकंदि. So
कंदते. कूंदते.

13 जित्तरा [संभ्रमे] *intr.* to hurry or act precipitately * त्वरते.
तत्तरे. त्वरिता. *DES.* तित्वरिषते. *INT.* तात्वर्यते and तातूर्ति.†
* *CAUS.* त्वरयति. *Aor. p.* अतत्वरत्.† *CAUS. PASS. Aor. p.* अत्वरि
or अत्वारि.

ARTICLE II.

*Roots with a Grave Accent on the Mute Vowel, and the same on the Efficient
Vowel. They have the Mute म् but not ष्.*

1. ज्वर [रोगे] *intr.* to be diseased as with fever. ज्वरति. जज्वार.
ज्वरिता. *Aor. p.* अज्वारीत्. || *DES.* जिज्वरिषति. *INT.* जाज्वर्यते
and जाजूर्ति. § *CAUS.* ज्वरयति. *Aor. p.* अजिज्वरत्. *CAUS. PASS.*
Aor. p. अज्वरि or अज्वारि.

three verbs, stated in the text, were before inserted (Ch 21 § 11 34—36) They belong to this
section in the accipations here assigned, and become dependent वैकुण्ठं is expanded by Dūr-
GA'DA'SA (विकलीभावः) 'state of confusion'

* V'D'PADE'SA'S interpretation [स्यदे] is explained by DURGADA'SA शीघ्रमनुष्ठानं
'haste'

The mute आ has no particular use, in this root, according to MAITREYA, HARADATTA and
others, and MA D'HAVA supports that opinion

† उ (उट्) is substituted for the semivowel व् together with the subsequent penultimate
vowel, in this root, as well in the following (ज्वर), before an affix beginning with a गल्
consonant, or a nasal, as also before क्तिप्. See Ch 21 xiv 93 [

‡ This verb retains अ in the prior syllable See 3 [

* [The permutation with the ळ letter is indispensable, since अ is contiguous to a final
इ. Ch 19-§ 14 6

§ उ is substituted for व् with the subsequent penult vowel, as in the preceding root See
Art I 13.

2. गड [सेचने] *intr.* to distil or drop.* गडति. जगाड. गडितां.
CAUS. गडयति. *Aor. p.* अजीगडत्. CAUS PASS. *Aor. p.* अगडि or
अगाडि.

3. हेड [वेष्टने] *tr.* to surround or encompass.† हेडति. जिहेड.
हेडिता. CAUS. हिडयति. *Aor. p.* अजीहिडत्. CAUS. PASS. *Aor. p.*
अहिडि or अहीडि.‡ .:

4. वट. 5. भट [परिभाषणे] *intr.* to speak.‖ CAUS. वटयति.
भटयति. CAUS. PASS. *Aor. p.* अवटि or अवाटि. अभटि or
अभाटि.

6. णट [नृत्तौ] *intr.* to dance.§ CAUS. नटयति. PASS. *Aor. p.*
अनटि or अनाटि.

* See गडि Ch 21 Art II 29 and VIII 73 Likewise गल (Ch 21. xiv. 40 also 10th cl)
RAMA'DA'THA cited by DURGA'DA'SA makes this last interchangeable with the root shown in the
text contrary to the opinion of others

† See हेडु Ch 21 VIII 31. It belongs to this section, and is conjugated in the active voice,
with the acceptance here stated. But, in its other senses, it is deponent and is regular in the causative

‡ To make the penultimate vowel short, ई is selected (Ch 2 §. III 3) and, in making it
optionally long again (Ch 19 § III 4), the correspondent vowel (ई) is taken, and not the
diphthong (ए). But DURGA'DA'SA observes, that some restore the diphthong ए* अहेडि
or अहिडि.

§ See Ch 21 VIII 11. and 18 These roots do not belong to this section, in the acceptations
there stated, but only when signifying to speak

§ See Ch 21 VIII 21 Although the same term be employed in both places, the acceptations
are different, and the verb belongs to this section, when it signifies merely 'dancing (नृत्तं),
or 'the same, with indication of passion,' (नृत्यं): and is referred to the other place, when it
imports 'that, joined with verbal representation of passion,' (नादं). "Some," as MAITREYA
observes, read [गर्तो] 'to move' But SWAMI' writes [नर्तो] 'to bend' The initial of
the root is originally ण् (Ch 18 § II 1 §), on the authority of the *Blajtya*, against the opinion
of certain grammarians. But VCFADAYA fixes both णट and नट. * See नट 10th cl

7. **एक** [इतीवाते] *tr.* to resist or oppose * **स्तकति**. **तस्तक**.
स्तविता. CAUS **स्तकयति**. *Aor. p.* **अतिष्टकत्**. CAUS. PASS *Aor. p.*
अस्तकि or **अस्ताकि**.

8 **चक** [तृप्ता] *intr.* to be satiate or satisfied† **चकति**. **चचाक**.
चकिता. *Aor. p.* **अचकीत्** or **अचाकीत्**. CAUS **चकयति**. *Aor. p.*
अचीचकत्. CAUS. PASS. *Aor. p.* **अचकि** or **अचाकि**.

9 **कखे** [हसने] *intr.* to laugh. *tr.* to dende.‡ **कखति**. *Aor. p.*
अकखीत्.|| CAUS. **कखयति**. *Aor. p.* **अचीकखत्**. CAUS PASS.
Aor. p. **अकखि** or **अकाखि**.

10. **रगे** [शंकायां] *tr.* to suspect. *intr.* 'to doubt' or fear.§ **रगति**.
Aor. p. **अरगीत्**. CAUS. **रगयति**.

11. **लगे** [संगे] *intr.* to be with or near.¶ **लगति**. *Aor. p.* **अलगीत्**.
 CAUS. **लगयति**.

* MA'DHAVA remarks, that "some," erroneously, add **स्तक**. VO'PADEVA actually does exhibit both roots, inferring an option in the desiderative of the causal **Ex तिष्टकयिषति** or **तिस्तकयिषति**. But that is wrong See Ch 18 § 11 3

† According to SWA'MI, this verb h-fore is used with two acceptations (Ch 21 in 19), he belongs to this section in one of those senses SA'CATAYANA, as now cited by MA'DHAVA, admits the root in both places with both acceptations but, as before cited by the same author, he there restricts it to one sense DHANAPALA concurs with SWA'MI but makes the verb deponent in this section MA'DHAVA and BHATTOJI infer from its inflection in two places, that it is deponent in one sense (that of resistance), and common in the other (that of safety), and belongs to this section in the last mentioned acceptation VO'PADEVA, apparently intending such a distinction, states the verb both as common, and as deponent

‡ See **करखे** Ch 21 iv 5 However, MA'DHAVA and BHATTOJI do not notice the similarity of these roots which differ only in the *Aor. p.* and in the Caus VO'PADEVA reads **कारखे** in this place, and **काकूखे** or **खकूखे** in the other

§ The mu ए prevents the substitution of the *aristh* letter Ch 19 § 14 6 *

§ See **रगि** Ch. 21 iv 29 Also **रग** scilicet class This root differs from both

¶ See **लगि** Ch. 21 iv 30 Also **लग** to hcl.

12 हृगे. 13 लृगे. 14 षगे. 15 घृगे [संवरणे] *tr.* to cover.*
 हृगति. जहृग. *Aor p.* अहृगीत्. CAUS. हृगयति. *Aor. p.*
 अजिहृगत्. CAUS PASS *Aor. p.* अहृगि or अहृगि. So लृगति.
 Also सगति. CAUS. सगयति. *Aor p.* असीषगत्. CAUS PASS
Aor. p. असगि or असगि. Likewise स्थगति. CAUS. *Aor. p.*
 अतिष्ठगत्.

16. कगे [नोच्यते] *intr.* to act † कगति. *Aor p.* अकगीत्. CAUS.
 कगयति.

17. अक. 18 अग [कुटिलार्यागतौ] *intr.* to wind or move tortu-
 ously ‡ अकति. आक. अकिता. *Aor. p.* (with माङ्) अकीत्. CAUS.
 अकयति. So अगति.

19 कण. 20 रण [गतौ] *tr.* to go or approach || CAUS कणयति.
 रणयति.

21 चण. 22 शण. 23 अण [दानेच] *tr.* to give § चणति. CAUS.

* MADHAVA remarks, that in some 10 abularies, the last root is read स्थगे, erroneously
 See C1 18 § 11 1 ‡ and 3 VOFADEVA varies both the last roots, षगे, घृगे, सगे and
 स्थगे; and DURGA DA'SA obs. n. 5, that "some" there read घृगे for एगे.

† The terms, exhibited in place of an interpretation, are thus expounded by MAITREYA "no
 particular Inf. is stated, or, as "some" hold, it is here unexplained, because it signifies action
 in general. SVAMI says, "its sense is not specified, because it has many acceptations. Both rea-
 sons are adduced by BHATTOJI. VOFADEVA'S interpretation [क्रियासु] is explained by
 himself [क्रियामात्रे] 'action only. DURGA DA'SA, subjoining an example, makes the verb
 there signify 'to move

‡ S-o अकि C1 21 11 13 and अगि Ch 21 14 31

§ These roots, as expressly remarked by MAITREYA, have been already inserted (Ch. 21 xu
 2 and 6) with the acceptance of "sound"

§ S-e चण and अण both cl. But they are distinct from the verbs stated in the text

"Some", according to the remark of MADHAVA and BHATTOJI, read शण

[गतावित्यन्ये] 'to move. But the text of MAITREYA exhibits this reading otherwise,

चण [गतावित्येके]. VOFADEVA states this last root as belonging to the present section, in-

चणयति. So शणति. अणति.

24. अथ. 25. कथ. 26. क्रथ. 27. क्लथ [हिंसार्थाः] *tr.* to kill or to hurt.* अथति. CAUS. अथयति. *Aor. p.* अशिश्रथन्. CAUS. PASS. *Aor. p.* अश्रथि or अश्राथि. So कथति. CAUS. कथयति. But क्रथति. CAUS. क्राथयति.† CAUS. PASS. *Aor. p.* अक्रथि or अक्राथि. Likewise क्लथति. CAUS. क्लथयति.

28. चन [च] *tr.* to kill or to hurt.‡ चनति. CAUS. चनयति. CAUS. PASS. *Aor. p.* अचनि or अचानि.

29. वनु [चनोच्यते] *intr.* to act.॥ वनति. (In comp.) CAUS. प्रवनयति. *Aor. p.* प्रावीवनन्. CAUS. PASS. *Aor. p.* प्रावनि or प्रावनि.

dispensably in one of its acceptations ('giving'), and optionally in two others ('moving' and 'hurting').

* क्राथि, occurring in a rule of grammar, is considered by the *Clásica trilli* and its commentators, as the causative of the verb here exhibited, which is consequently anomalous. They do not admit the separate root (क्रथ), inserted by DE'VA, in the 10th class, as a verb conjugated in both voices, and by SA'CAT A'YANA, as a deponent one. HARADATTA concludes, that the verb is placed in this section for the sake of a mute घृ; or (since that observation is inaccurate, as MA'D'HAYA justly remarks,) for the sake of the optional prolongation of the vowel in the *Aor. p. U.* BHAT'TOJI concurs with MA'D'HAYA in adopting this last opinion. But VO'PADE'YA states two roots, one belonging to the 10th class, conjugated however in the active voice only, and the other appertaining to this section.

† Some, as above explained, admit the other form *kr.* क्रथयति.

‡ BHAT'TOJI appears to have read thus वन; and his commentator observes in the *Tat tv* *Samh.* that the root, before inserted with a different acceptation (xi 20), is repeated as belonging to this section in the limited sense here stated. VO'PADE'YA reads चन; and his authority is here preferred, as most consistent with MA'D'HAYA's silence in this place.

[See वन Ch. xi 20 19 and 20, and वनु Bih. l. But they are distinct from the verb, as is shown by MA'D'HAYA and BHAT'TOJI. Continued with a preposition, the verb belongs to the 10th class (probably 5), which Engle (ii 4). However, the *Prat. Sa. Gamm.* and *Tam.* *Prat. Sa. Gamm.* insert the verb before inserted (xi 20 19). The import of the caption to y term has been already given. VO'PADE'YA'S interpretation is व्यापृतिः, explained by DE'VA as (व्यापारः) 'moving' or 'hurting'. However, the others make it (व्यापृतिः) 'giving'.

30. ज्वल [दीप्तौ] *intr.* to shine.* (In comp.) CAUS. प्रज्वलयति.
CAUS. PASS. Aor. *p.* प्राज्वलि or प्राज्वालि.

31. हल. 32. हल [चलने] *intr.* to move or quake.† हलति.
Aor. *p.* अह्नालीत्.‡ (In comp.) CAUS. विह्वलयति. CAUS. PASS.
Aor. *p.* अह्वलि or अह्वालि. So हलति. (In comp.) CAUS. प्रह्वलयति.

33. स्मृ [आश्रयाने] *tr.* to regret, or remember with tenderness|| CAUS.
स्मरयति. CAUS. PASS. Aor. *p.* अस्मरि or अस्मारि.

34. दृ [भये] *intr.* to dread or be afraid of.§ CAUS. दरयति.

35. नृ [नये] *tr.* to guide.|| CAUS. नरयति: CAUS. PASS. Aor. *p.*
अनरि or अनारि.

* See ज्वल (§ 2. 11. 1.). It is introduced in this place for the sake of the mute म. However, when single, it only optionally belongs to this section (iii. 3).

† These likewise belong to this section, if conjoined with a preposition; but optionally, if single (See iii. 3. Also § 3. 11. 13. a note).

‡ The permutation of अ contiguous to a final लृ is indispensable in the Aor. *p.* (Ch 19. § 14. 6).

|| See स्मृ Ch 23 §. 2. 11. 32. It belongs to this section in the limited sense here stated. MA'D'HAVA and BHAT'TO'JĪ, interpret the term (उत्कंठा पूर्वकं स्मरणं) 'a tender recollection' VO'PADE'VA's interpretation is औत्कं; which he himself expounds उत्कंठा.

§ See दृ 9th cl. It belongs to this section, according to MAITRE'YA, in the limited sense here exhibited. But DE'VA, D'HANAPA'LA and others consider this as a distinct verb. Ex. दरति. CSHĪRASWA'MI' seems to have adopted that opinion, noticing the other as a variation. MA'D'HAVA and BHAT'TO'JĪ prefer MAITRE'YA's opinion, and, like him, state the opposite one as a deviation. VO'PADE'VA appears to concur with these authors. He states दृ, however, as belonging to the 4th class as well as to the 9th. NA'GO'JĪ BHAT'T'A, in the *Sabdendu śekhara*, observes that "some," on the grounds of a passage in the *Bhagbya*, place दृ in the 4th class likewise, and consider that to be the verb, which is repeated in this section. The *Ābharana* here reads a distinct verb (दृ) terminated by the short vowel ञ; and similarly varies the reading of a rule of grammar (Ch. 18 § 14. 10 *). But that is censured by MA'D'HAVA and the rest.

¶ See नृ (with the same acceptance) 9th cl. MAITRE'YA states this as resting on the authority of "some" only. but others admit it without restriction. VO'PADE'VA's interpretation (नीतिः) is explained by DURGA'DA'SA, (प्रापण) 'conducting or causing to arrive.'

३६. आ [पाके] *tr.* to prepare (boil &c).* CAUS. अपयति.† CAUS.

PASS 401 *p.* अशपि or अशपि.

३७ [मारणतोषणनिशमनेषु] ज्ञा. *tr.* † to slay. * to gratify. ‡ to exhibit. § to sharpen † CAUS सपयति.

* See आ 2d cl and अश (convertible into आ) Ch 23 § 2 u 17 These synonymous verbs belong to this section in their proper acceptation but, not so, when the sense is different In all these places, the term (पाके) signifies (विकृतिः) 'loosening of constituent parts,' according to CAIYATA and others as quoted by MA'DHAVA He exhibits, as an example of a different sense, आपयति, which is explained 'causes to sweat,' for, as that author here observes, verbs have numerous acceptations BHAT'TOJI concurs in this But VO'PADEVA states 'sweat,' as the proper import of both verbs, and restricts them in this section to the sense here stated, (पाके and पचने).

† The intransitive root ending in आ, requires the augment (पुक्) Ch 17 § 11 1

‡ ज्ञा, a verb of the 9th cl belongs to this section, when it is used with the particular acceptations here stated The readings, followed in the text, has the authority of MAITREYA and others, and is confirmed by MA'DHAVA They explain निशमनं as signifying, 'not simply knowledge but such only as is obtained by vision, and justify that exposition by etymology, by parallel instances, and by direct authority They accordingly state the regular causative, ज्ञापयति 'causes to know' Since ज्ञप्, with a mute म्, is stated in the 10th class for this very acceptation, DEVA concludes, that the causative has both forms with this sense The *Kyasa* intimates the same opinion But CHANDRA reads —निशमनेषु,— 'to sharpen' VARD'HAMA'VA has the like text, with this explanation (तीक्ष्णीकरणं); noticing, also, the other reading as a variation SWA'MI' and SA'CATAYANA concur in this, adding as an example, प्रज्ञपयतिशरं 'whets an arrow' The *Budhuyasi* disapproves this, saying, 'the ancients do not admit this sense' (निशमनं). CA'SATYA and the *Sumatid*, too, agree herein HARADATTA, on the contrary, argues from a passage in the *Cur*, that निशमनं must here signify 'knowledge,' not 'sight' He, therefore, prefers the other reading (निशमनं). MA'DHAVA confirms this, and adds, that others, admitting the alleged interpretation of निशमनं, decline the regular causative, bearing the support as abovementioned, from another verb bearing a different sense (see ज्ञा 10th cl), since verbs have numerous acceptations He observes this also, because it would follow, that the verb must have two causatives in all its senses BHAT'TOJI has been hurried into this opinion without any declared disapprobation. VO'PADEVA exhibits

38. [कंपने] चलिः *intrans.* to quake or tremble.* CAUS. चलयति.

39 कृदिः [उर्जने] *intrans.* 'to live or breathe. 'to be strong.† CAUS. कृदयति.

40 [जिह्वोन्मथने] लडिः *trans.* 'to loll (the tongue) 'to flur with the tongue. 'to use the tongue 'to churn 'to pain‡ CAUS. लडयति.

five senses of the verb appertaining to this section, [मारण आलोके निशाने तोषणे स्तुतौ] 'to slay 'to see 'to what 'to gratify 'to praise' But DURGA DASA remarks, that the fifth is not universally admitted. He explains आलोकः by दर्शनं. These authors state examples in this place from the simple verb but MA'DHAVA prefixes prepositions, in compliance, as he observes, with the opinion of the *Gaumaras*, meaning the *Calantira*. पशुं संस्तपयति slays cattle विष्णुं विस्तपयति gratifies VISHNU संस्तपयति रूपं exhibits a form. See ज्ञा 9th cl and ज्ञा and स्तप 10th cl

* See चल (with the same interpretation) § 3 u 2. It belongs to this section in the sense specified

† कृद, a verb of the 10th class (Ch 28 § 14), is placed in this section also, with the specified exceptions, the simple verb being inflected (as it may be) like one of the 1st class. Ex कृदति 'lives or is strong' कृदयति 'causes to live or strengthens' (for उर्जनं is interpreted in two senses, द्राणनं and बलनं).

SWA'MI and others, reading कृद for कृदि 10th cl (Ch 28 § 143), consider that as the verb, which is repeated in this section. VO'PADEYA has concurred therein. But MA'DHAVA censures it as a deviation. DEVA reckons this for a distinct root, restricted to the active voice. But MA'DHAVA and BHAT'TOJI have preferred the opinion first stated.

‡ See लड Ch 21 viii 71. That verb belongs to the present section, in the senses here stated. MAITREYA, as is inferred by MA'DHAVA, understood the terms to import (जिह्वाया उन्मथनं) 'shaking of the tongue. MA'DHAVA and BHAT'TOJI explain it, by (ज्ञापनं) 'making known or shewings'. DURGA'DASA, by उत्क्षेपनं 'daring'. PLPUSHACARA expounds the terms, (जिह्वाया उन्मथे) 'shaking with the tongue. "Others, says MA'DHAVA, disjoin the words, interpreting one as signifying 'an act relative to the tongue,' and bringing examples of the other, which imply the senses of 'churning' and 'paining'. DHANAPALA, stating the passage as in the text, says the *Arjyas* read जिह्वोन्मथनयोः. SWA'MI does read it

41. मदी [हर्षण ग्लेपनयोः] *intr.* ¹ to rejoice. ² to be poor or distressed. ³ to be proud.* CAUS. मदयति.
 42. ध्वन [शब्दे] *intr.* to sound † CAUS. ध्वनयति.
 43. स्वन [अवतंसने] *tr.* to deck or adorn ‡ CAUS. स्वनयति.

जिह्वेन्माधनयोः; and मधन and माधन are synonymous VO'PADE'VA, too, interprets the root, उन्मथनजिह्वयोः; and DURGA'DA'SA explains the first of these terms 'the state of being pained, or that of being thrown.' In the examples adduced by him, the verb is changed to लल.

* See मदी 4th cl. It belongs to this section, in the senses here stated MA'DHAVA and the rest expound ग्लेपन by दैन्यं. VO'PADE'VA states for the other acceptance गर्दः, which DURGA'DA'SA explains (अहंकारः) 'pride.' But MA'DHAVA here retains the original interpretation in its literal sense, and exemplifies the regular causative otherwise मादयति 'madden' निमादयति 'articulates distinctly.'

† ध्वन, subsequently stated (§ 3 : 8) with the same import, belongs to this section in its literal sense. Ex. ध्वनयति वटं 'rings a bell.' But not so, in other acceptations. Ex. ध्वनयति 'articulates indistinctly.' VO'PADE'VA adds a synonymous verb धन.

BHOJA here places several verbs, without restriction of their import, [दलि, वलि, स्खलि, रणि, ध्वनि, त्रपि, दापयश्च]. See दल Ch. 21 xiv 42 वल Ch. 21. xiii. 18. स्खल Ch. 21 xiv. 38. रण 20 ध्वन 42 त्रपूष Ch. 21. ix. 14. and दौ Ch. 23 §. 2 u. 12. VO'PADE'VA makes the shortening of the vowel in the causative optional in these instances, except रण inserted above (20), and दौ which he deems regular.

‡ See स्वन §. 3 : 7. It belongs to this section with the import here specified VO'PADE'VA's interpretation (तंसने) is expounded by himself (भूषणे) 'decoration.' He makes the shortening of the vowel optional,

ARTICLE III.

The same and other Verbs distinguished by a Mute म्.

1. [बटादयोमितः] The foregoing verbs, contained in this section, are denominated मित्, or fictitiously contain a mute म्.* As also the following: viz. .

2. [जनी जृष् क्सु रंजोऽमंताश्च] The roots जनी 4th cl. जृष् 4th cl. क्सु 4th cl. रंज 1st cl. (see Ch. 23. §. 3. iv. 4.), and any root ending in the syllable अम् (with certain exceptions subsequently stated) + CAUS. जनयति. जरयति. क्सयति. रजयति (or रंजयति. -CAUS. PASS. Aor. p. अरंजि or अरंजि).‡ रमयति. क्रमयति. गमयति. &c.

3. [ज्वल हल लल नमामनुपसर्गाद्वा] Optionally these roots, unless joined with a preposition|| CAUS. ज्वलयति or ज्वालयति. ह्वलयति or ह्वालयति. ललयति or लालयति. नमेयति or नामयति.

* मित् is merely a denomination according to some, but supposes a mute म्, according to others. This last opinion has been here preferred.

† "Some," as MA'D'HAVA and BHAT'TOJI remark, read a part of this passage otherwise; जृष्णाम्. See क्षाम् (4th cl.), on which MAITREYA remarks, that "some" assign to it a mute म्. VO'PADE'VA accordingly states it as optionally making the vowel short in the causative.

‡ The rejection of the penult न्, in the causative (or before णि, Ch. 19. §. vii. 2), is ascribed to the import of 'hunting' Ex. रजयति मृगान् hunts deer. रंजयति वस्त्राणि dyes clothes

§ See ज्वल. हल, लल (ii. 30—32), and एम (Ch. 23. §. 3. ii. 8). They are only optionally ranked in this section, when simple verbs, but indispensably (see before) when joined with prepositions. Some deviations, by classical authorities, from this and other rules of the present section, are reconciled in the CAUSAL TRUTH, by making the rule for shortening the vowel indefinite (Ch. 19. §. iii. 4). Others reconcile these, like many other similar anomalies, by treating the irregular derivative as a denominative (Ch. 30). But this is subject to difficulty in some instances.

4. [ग्ला स्ता वनु वमां च] These also, under the same restriction *
 CAUS. ग्लपयति or ग्लापयति. स्तपयति or स्तापयति. वनयति
 or वानयति. वमयति or वामयति.

The following are excepted - viz

5 [नकम्यमिचमां] कमु (Ch 21. xi 10), अम (Ch. 21. xii 22),
 and चमु (Ch. 21. xii. 26.), in any acceptations.

6. [शमोदर्शने] शमु (4th cl) signifying to see †

7. [यमोपरिवेषणे] यम (Ch 23. § 3. ii. 6) unless it signify to
 eat ‡

8 [स्वदिक्परिभ्यांच] स्वद (1 6) joined with the prepositions
 अव and परि.॥ अवस्वादयति. परिस्वादयति.

* See ग्लै Ch 23 § 2 ii 2 घौ Ch 23 § 2 ii 22 and घा 2d cl Also वनु ॥ 29
 (or वन Ch 21 xii 19); and दुवम § 3 ii 19 They optionally belong to this section, as
 simple verbs, but the three first, when connected with prepositions, do not shorten the vowel in the
 causative, which the two last and specially do A variation is remarked by MADHAVA in the
 reading of this, as of the preceding passage, वमश्च for वमां, and नमोऽ for नमाम;
 but it makes no difference in the meaning

† Consequently, it belongs to this section in its other acceptations (शमयति 'calms or
 pacifies' निशामयति 'shows'): excepting, of course, शम 10th cl But SWA'MI' in-
 terprets the passage, otherwise, 'शमु is denominated मित्, unless it signify to see' The
 result is the same

‡ Ex आयामयति 'lengthens or practices' यमयति 'feeds' Other instances,
 (as नियमयति 'restricts,') are accounted for, by the conjugating of a noun But SWA'-
 MI' and others interpret the text differently, 'यम is denominated मित्, unless it signify to
 eat' This reverses the inference. but MA'DHAVA and BHATTOJI, on the authority of the *Ca-*
lindras, Nya MAITREYA and the rest, censure that interpretation VOPADEVA makes it
 optional, whether the verb signify to eat or not conferring, as DURGA'DASA remarks, the dis-
 cordant opinions to be of equal authority.

§ The *Balhyisa* adds a third preposition अप. SWA MI' and others have here also adopted a
 different and censurable interpretation, 'स्वद is denominated मित् when joined with अव
 and परि, but not with any other preposition' This reverses the meaning DURGA'DASA
 removes similar contradictions, in this instance, from the *Cantra* and other grammars.

Some place here the sign of termination (वृत्), to close the verbs denominated मित्. Others include the following.

9. कण [गतौ] *tr.* to go or approach.* कणति, पकाण (3d *du.* पकाणतुः or फेणतुः. *pl.* पकाणुः or फेणुः. 2d *sing.* पकाणिथ or फेणिथ. *du.* पकाण्युः or फेण्युः. *pl.* पकाण or फेण. 1st *sing.* पकाण or पकाण. *du.* पकाणिव or फेणिव, *pl.* पकाणिम or फेणिम).† फणिता.. *Aor. p.* अफाणीत् or अफणीत्. *DES.* पिफणिषति. *INT.* पंफणयते and पंफणीति or पंफणिट्. *CAUS.* फणयति. *Aor. p.* अपीफणात्.

[वृत्] This sign of termination closes the series of verbs denominated मित्.‡

SECTION III.

ARTICLE I.

Verbs, by some included in the preceding Section.

1 कण [गतौ] Already inserted at the close of last section : but some, as there observed, make it end before this verb, which may consequently begin the present section.

* In this, which is the proper sense of the verb, it is rightly denominated मित्. An instance of the causative, in a different acceptation, is stated by S VA'MI' and the Samanta, फणयति, which they interpret (निस्त्रेहयति) 'dilutes'. Accordingly VOFADE'YA thus exhibits the import of the original root, [निस्त्रेहे]; and DURGA'DA'SA explains निस्त्रेहः, 'an easy production' फणट्, an irregular denotation of the root fa-d in the text, does signify 'a diluted decoction (as being one easily made)'. VOFADE'YA assigns an optional mute म् to the verb signifying 'to go'. See note ‡.

† This and the following six verbs optional or facultative ए for the vowel, and reject the prior syllable in the remote part, before a mute क् or ड्, and before थल् joined with इट्. Ch. 19 § 11 9 §

‡ "Some, says MAITREYA, place it before फण; in the causative of which, as observed by DEAT'ODJI, the vowel should consequently be pre-*l*ed. Ex फणयति.

2. राजृ [दीप्तौ] *intr.* to shine.* राजति. राज (3d du. रेजतुः or रराजतुः. 2d *sing.* रेजिथ or रराजिथ).† राजिता. MIDDLE VOICE राजते.‡ रराजे or रेजे. DES. रिराजिषति. INT. राराज्यते and राराष्टि.‖ CAUS. राजयति. *Aor. p.* अरराजत्.

3. दृभाजृ. 4. दृभाश्च. 5. दृभांश्च [दीप्तौ] *intr.* to shine § भ्राजते. वभाजे or भ्रजे. भ्राजिता. INT. बाभांश्चते and बाभाष्टि. CAUS. भ्राजयति. *Aor. p.* अबिभ्रजत् or अवभ्राजत्.¶ Also भ्राशते or भ्राशते. ** वभाशे or भ्रशे. भ्राशिता. भ्राशिष्यते. भ्राशतां or भ्राश्यतां. अभ्राशत or अभ्राश्यत. भ्राशेत or भ्राश्येत; and *Ben.* भ्राशिषीष्ट. अभ्राशिष्ट. अभ्राशिष्यत. CAUS. *Aor. p.* अवभ्राशत्. So भ्राशते or भ्राश्यते.

6. स्यमु. 7. खन. 8. ध्वन [शब्दे] *intr.* to sound †† स्यमति. सस्याम

* This root has a circumflexed mute vowel and therefore admits both voices. Its efficient vowel is acutely accented.

† See note † in the last page.

‡ रेजते, which occurs in the *Prda*, is explained by BHATT'A BHAS'CARA as an irregularity of this verb. and the insertion of रेजृ, in a preceding chapter, is therefore deemed unauthorized. See Ch. 21. § v 18 §

§ Here, as in औवृश्च (6th cl) and certain other terms, षृ is substituted for the final (Ch. 4 § 11. 4), before the रल्ल् consonant. * See Ch. 21. xv 6.

§ These roots have the grave accent on the mute vowel. The first differs from a similar root already noticed (Ch. 21. v. 20), in the optional formation of the *Rem. pass.* and in changing जृ to षृ before a रल्ल् consonant, or at the end of a word (See Ch. 21. xv 6). The *Nyāsa* inclines to the opinion, that the verb should be inserted in this place, only, and VO'FADE'YA states but one root. MAITREYA and the rest, on the contrary, maintain the distinction. Some, as remarked by SW'AMI, confine the mute syllable (ट्) to the two first roots but the best authorities apply it to the three verbs.

§ Here the shortening of the vowel is optional. Ch. 19 § v 2 *

** This and the following optionally admit the अक श्यन्. Ch. 16 § 11 7. †

†† This and the subsequent roots have the अक - accent on the mute vowel. Some interpolate between the second and third, another root धृन्; but that has been already inserted (Ch. 21. xii 18).

(3d du. सस्यमनुः or स्येमनुः, 2d sing. सस्यमिद्य or स्येमिद्य). Aor. p. अस्यमीत्. DES. सिस्यमिषति. INT. सेसिम्यते* and संस्यमीति or संस्यंति. CAUS. स्यमयति. Aor. p. असिस्यमत्. Also स्वनति.† सत्त्वान (3d du स्वनतुः or सस्वनतुः), स्वनिता. Aor. p. अस्वनीत् or अत्त्वानीत्. Likewise ध्वनति. दध्वान (3d du. दध्वनतुः).‡ ध्वनिता.

9 घम. 10 घम [अदैकह्ये] tr. * to be unconfused. † to be confused || समति. ससाम (3d du. सेमतुः, 1st sing. सेमिद्य). समिता. CAUS समयति. So स्तमति. तत्साम (3d du. तत्समतुः). स्तमिता. CAUS स्तमयति.

ARTICLE II.

Verbs, which optionally take the Affix ति for the Noun of Action §

८३- The following have the acute accent on the mute vowel.

Others read it स्तन; erroneously, as remarked by MA'DHAVA. Yet VO'PADEVA appears to have adopted all these variations, making the shortening of the vowel optional in the causative. See स्यम 10th cl स्वन and ध्वन § 2 u 43 and 42 and ध्वन (10th cl) Ch 29

* In this, as in some other roots, the vowel is substituted for the semivowel, in the intensive, before यङ् (Ch 18 § v 2). But, not so, in the *Characuta* form, and, here, नुङ् (न) is annexed to the vowel अ, in the prior syllable, since the root is terminated by a nasal. Ch. 18 § iv 9

† In a limited acceptance, this root permutes the initial, in composition with वि and अव.

‡ विष्वसति or अवष्वसति 'eats easily'. See Ch 18 § u 4. §.

§ The series of seven verbs, irregular in the *Rem post*, does not comprehend this root, which is consequently regular. The *End'ing sa* includes this and the foregoing roots in the preceding section and some, as remarked by SWAMI, extend that section to the two next verbs but it is censured by MA'DHAVA, as unnecessary in regard to some of these verbs, and erroneous in regard to others.

¶ All copies of MA'DHAVA and the *Siddhanta samadhi* exhibit the reading, which is here followed and so does one *Dhātupāṭha*. But the other states वैकुये; and the text of MAITREYA and of VO'PADEVA, as well as DURGA'DASA'S interpretation (विकलीभावः), and the example given by HELA VUJJA, agree with this. Although the meaning be reversed by these contrary readings, their disagreement has been unnoticed by all the authorities yet consulted.

§ See *Derivation of Nouns from Verbs*

1. ज्वल [दीप्तौ] *intr.* to shine.* ज्वलति. जज्वाल (3d du. जज्वालतुः). ज्वलिता. *Aor. p.* अज्वालीत्.
2. चल [कंपने] *intr.* to quake or tremble.† चलति. चचाल (3d du. चचालतुः). चलिता.
3. जल [वातने] *intr.* † to be sharp. † to be wealthy. *tr.* † to cover.‡ जलति.
4. टल. 5. दल [वैक्लये] *intr.* to be confused.‡ टलति. Also दलति. टदाल (3d du. टदालतुः). दलिता. *Aor. p.* अदालीत्.
6. स्थल [स्थाने] *intr.* to stand.§ स्थलति. तस्थाल. स्थलिता. *Aor. p.* अस्थालीत्.
7. हल [विलेखने] *tr.* to plough.¶ हलति. जहाल. हलिता. *Aor. p.* अहालीत्.
8. णल [गंधे] *intr.* † to smell. *tr.* † to bind.** नलति (प्रणलति).
9. पल [गतौ] *tr.* to go or approach.†† पलति.
10. बल [प्राणनेषान्यावरोधेच] *intr.* † to live. *tr.* † to hoard grain.

* See ज्वल §. 2. ii. 30. and iii. 3.

† See §. 2. ii. 38. Also चल 6th and 10th cl.

‡ SIVA'MI' explains वातनं by तैद्वयं. But HARADATTA (on PA'NINI, 3. iii. 124) appears to have read धान्ये; which is also VO'PADE'VA's interpretation; expounded by DURGA'DA'SA, 'a covering' as a fisherman covers fish with a net; or 'being rich.' The text of MAITRE'YA and one D'hatupāla exhibit the same interpretation, but the other coincides with the reading, which has been here preferred on the authority of MA'D'HAVA and BHAT'TO'JI.

§ The *Tatva bād'hini* expounds this, 'an act consonant to confusion arising from fear or the like.'

¶ MA'D'HAVA explains the term by प्रतिष्ठा. VO'PADE'VA's interpretation is स्थितिः. He adds a similar root स्थल; but DURGA'DA'SA remarks, that some reject it. See Ch. 18. §. ii. 3.

¶ MA'D'HAVA explains the term by (कर्षणं) 'ploughing.'

** CA'S'YAPA reads बंधने; and VO'PADE'VA's interpretation is बंधे. DURGA'DA'SA cites the other, as a variation, and quotes GO'VINDA BHAT'TA as interpreting it, (अर्दने) 'bruising.'

†† VO'PADE'VA states a synonymous verb of the 1st class, पल्ल. Ex. पल्लति. See पाल 10th cl.

to prevent opulence.* बलति. वबाल (3d du. वेलतुः).

11. पुल [महत्वे] *intr.* to be great or vast. † पोलति. पुपोल. पोलिता.

12. कुल [संस्थानेवंधुषुच] *tr.* to accumulate. *intr.* to be of kin. to flow homogeneously. to count. ‡ कोलति. चुकोल.

13. शल. 14. हल. 15. पतू [गतौ] *tr.* to go or approach. § शलति. शशल. शलिता. So होलति. जुहोल. Also पतति (प्रणिपतति§). पपात (3d du. पेततुः). पतिता. *Aor. p.* अपपत्त ॥ (प्रणयपपत्त§).

* MA'D'HAVA explains the first term by जीवनं; the second he expounds as denoting 'an act relative to a barn or hoard of grain.' DURGA'DA'SA interprets it 'the prevention of wealth;' and observes, that some reject this sense. See बल 10th cl.

† See पुल 10th cl. It belongs also to the 6th class according to CSHI'ASWA'MI'. VO'PADE'VA states it as of all three classes.

‡ The first term is explained by SWA'MI' संवातः. MA'D'HAVA observes that "some" read संताने; this he expounds 'a stream uninterrupted by heterogeneous things.' The second term, he interprets 'an act relative to kin;' that is, 'affinity.' The *Tatwa bīd'hini* explains this, 'an act consonant to affinity.' VO'PADE'VA states two senses of the root [वंधुसंहयोः]. DURGA'DA'SA says, some read (संस्थानं) 'counting.' He further observes, that RA'MA reads संस्थानं and interprets it 'accumulation;' but that others confine the verb to one acceptance, that of 'affinity.'

§ Some, as remarked by MA'D'HAVA, here read शल हल हल पतू [गतौ]; and, in the next paragraph, हल [हिंसासंवरणयोश्च]. The verbs हल and हल, inserted in a former section (§ 2 u. 31. and 32.), are here repeated, according to this reading, for the difference of import and consequent variation in the causative. VO'PADE'VA's interpretation for पतू [गत्यारेश्येच] 'to move, to have dominion.' but the first of these terms is here restricted by DURGA'DA'SA to signify 'falling.' See शल Ch. 21. XIII. 17. and पत (10th cl.) Ch. 29. and (for तप) 4th cl.

§ The preposit on नि is indispensably permuted (if there be cause for it) in conjunction with this root (Ch. 18. §. 1. 11. *)

¶ The verb takes अङ् on account of the mute लृ (Ch. 16. §. iii. 12. †, p. 142), and requires the medial augment पुम् before that affix (Ch. 17. § iv 4. *).

DES पिपतिषन्ति or पित्ति.† IN.P. पनीपयते and पनीपतीति or पनीपन्ति.†

14 *Bis.* लुल [हिंसासंवर्णयोश्च] *tr.* 'to go, 'to kill, 'to cover.‡

16 कृष्टे [निष्पाके] *tr.* to decoct or prepare by heat. कृष्टति. चकृष्टि. कृष्टिता. *Aor p.* अकृष्टीत्.॥

17. पथे [गतौ] *tr.* to go or approach §. पथति. *Aor. p.* अपथीत्.

18 मधे [विलोडने] *tr.* to churn. मधति. *Aor. p.* अमथीत्.

19 वुवम [उद्भिदणो] *tr.* to vomit or eject from the mouth ¶ वमति.

ववाम (3d *du* ववमतुः*). CAUS वमयति or वामयति.††

20. भ्रमु [चलने] *intr.* to move circularly, to wander ‡‡ भ्रमति or

* The use of the prefix with सन् is optional (See Ch 17 § 1 3 † where पन is a subscript for पत). The vowel (अ) is convertible into इस् (Ch 18 § 19 7), and the prior syllable is in that case expunged substituting at the same time त् for स (become fi a' by the expunging of त्), before स initial of an *Aid'bad'ho'ica* (Ch 19 § 1 3)

† The verb annexes the augment नीप् to the prior syllable of the intensive

‡ MAITREYA remarks, that the conjunctive particle connects this with the preceding (14), but the particle, h- adds, is omitted by 'Sam' authors. The root itself, as before intimated, is by some excluded from the preceding paragraph VO'PADE VA, apparently from the combination of these variations, states the verb with two accentuations only [हतौ कृदि]; the second of which is explained by DURGA'DA'SA (संवर्णो) 'covering'

§ The mut-ए prevents the permutation of the vowel in the *Aor p* (Ch 19 § 1 6 *)

§ See पथि 10th cl

¶ SUP'HA CARA's express authority is followed in the text, but others, as remarked in the *Ms.* read उद्भिदणो. The sense is the same it is explained, as here stated, by MA'DHAVA

* Some, as BHATY'OTI observe, assign a mute उ to this root, (VO'PADE VA does so) but that is unnecessary, and, in part, erroneous

** Not, as the *Bhagavad'gita* has it, वेमतुः; for that is unauthorized by the *Dr.* and other ancient writings. See Ch 19 § 11 9 Yet VO'PADE VA makes it optional

†† See § 2 11 4

‡‡ VO'PADE VA's interpretation (चालः) is explained by DURGA DA SA (पादविहरणं)

'slipping' The *Tatva L. l. l.* expounds the verb 'moving in a circular manner'

भ्रम्यति.† वभ्राम (3d du. वभ्रमतुः or भ्रमतुः†). भ्रमिता. Aor. p. अभ्रमीत्. CAUS भ्रमयति.

21. द्वार [संचलने] tr. *to drop or let fall. intr. *to dislul.‡, द्वारति. चद्वार. द्वारिता. Aor p. अद्वारीत्.

❧ The two following roots have the grave accent on the rante vowel.

22 षह [मर्षणे] tr. to forbear or endure ॥ सहते. सेहे. सहिता or सोढा. § Des. of the CAUS. सिसाहयिषति. ¶ CAUS. साहयति. Aor p. असीषहत. (In comp) परिषहते. Abs f परिषहिता or परिषोढा. Abs. p. पर्यषहत or पर्यसहत. CAUS. Aor p पर्यसीसहत.*†

❧ The efficient vowel of the four next verbs is gravely accented ††

* This verb admits श्यन (Ch 16 § 11 7 †) See भ्रमु 4th cl

† The permutation is here optional (Ch 19 § 111 8 §)

‡ "Some, as remarked by MA DHAVA, read द्वाल. VOFADE VA has inferred both roots, interpreting the last in two senses, [चाले चये]. RAMANA'THA explains संचलनं as here signifying मोचनं and स्वर्णं. DURGA DASA cites this, and expounds चालः by (कंपः) 'shaking, and चयः by (चलनं) 'moving

§ The *Tatweh d'his* explains this, 'manifesting no wrath, though a fault be committed' VOFADE VA's interpretation of the verb is शक्तिः, expounded by DURGA DASA (द्वामा) 'patience See षह 4th and 10th cl

§ The use of the prefix is optional before an *Ar'dhad'bhūta* beginning with त् (Ch 17 § 1 3 ‡); ढू is substituted for हू before the रुल् consonant (Ch 4 § vii 3), and त्, being converted into धू after that consonant (Ch 16 § 111 13), is permuted with ढू (Ch 3 § 111 7) the preceding ढू is expunged, and ओ is substituted for अ (Ch 18 § 111 7 and note ‡).

¶ The initial is not permuted in this verb, even when षन् follows णि (Ch 18 § 11 3 ‡).

*† The permutation of the initial takes place after परि, नि or वि (but no other preposition), optionally, however, if अट् intervene (Ch 18 § 11 5 and ‡) But it does not take effect, when the root is transformed to सोढ; nor when चङ् follows (Ch. 18 § 11 9).

†† They consequently refuse the prefix इट् (Ch 17 § 1 1) unless in the *Ram p*

23 रम [क्रीडायां] ^{intr.} to sport or play.* रमते. रेमे (2d sing. रेमिषे. *pl.* रेमिष्वे). रंता. रंस्यते. रमतां. अरमत. रमेत or *Ben.* रंसीष्ट. अरंस्त. अरंस्यत. *DES* रिरंसते. *INT.* रंरस्यते and रंरमीति or रंरंति. *CAUS.* रमयति. *Aor p.* अरीरमत. (In comp.) विरमति.† विरराम (2d sing. विरेमिष्य or विररंथ †). *Aor p.* यरंसीत (3d du. यरंसिष्टां). So आरमति. परिरमति.

The remaining roots in this chapter have the mute vowel marked with the acute accent.

24. षट् [विशरणगत्यवसादनेषु] ^{intr.} to perish gradually or wither. *tr.* to break or destroy. to move. ^{intr.} to be weary or distressed || सीदति §. ससाद (3d du. सेदतुः. 2d sing. ससत्ये or सेदिष्य. 1st du. सेदिव). सन्तां. सत्स्यति. सीदतु. असीदत्. सीदेत् or *Ben.* सद्यात्. असदत्. असत्स्यत्. *DES.* सिषत्सति. *INT.* सासद्यते and सासदीति. or सासन्ति. *CAUS.* सादयति. *Aor p.* असीषदत्. (In comp.) निषीदति. निषसाद (3d du. निषेदतुः). *Abs p.* न्यषीदत्. *DES.* निषिषित्सति. *CAUS.* *Aor p.* न्यषीषदत्.*

* MA DHAVA remarks, that "some (meaning, as is observed in the *Manu*, VOPADEVA and others) read रमु; but the best authorities approve that variation and the consequent option in the participle past

† This verb is conjugated in the active voice, in composition with the prepositions वि, आङ् and परि; as also with उप, provided the sense be transitive, but optionally, if it be neuter.

‡ उपरमति 'causes one to play' उपरमति,—ते, 'stops or ceases'

§ The omission of the prefix is optional in this inflection, according to BHARADWAJA Ch. 17 § 16.

|| VOPADEVA'S interpretation [विषादे शरणे गतौ] is explained by DURGA DA SA (ग्राकुली भावः) 'weariness,' and (हिंसा) 'illness,' which are RAMAKRISHNA'S explanations of the terms in the text, expounded in the *Tatkal-Pratya*, 'distinction' (नाशः) 'separation of parts' (अवयवानां विश्लेषः). See षट् Ch. 17 and आङ् षट् Ch. 17.

§ The root is converted to सीद् before an initial mute श्. Ch. 17 § 14.

¶ आङ् is the substitute for च्, instead of the true लृ. Ch. 16 § 11 12 + p. 142

** The nasal is permitted, as in the inflection of अट्, or of the first syllable.

25. शङ्क [शातने] *intr.* 'to perish gradually, or wither. † to fall, *tr.* 'to knock down. († to go or approach). * शीयते. † शशादः (2d *sing.* शेषिद्य or शशद्यः 1st *du.* शेषिवः) शना. शास्यति. शीयतां. अशीयत. शीयेत *and Ben.* शद्यात्. अशदत्. अशास्यत्. *DES.* शिशत्सति. *INT.* शाशद्यते *and* शाशद्योति *or* शाशन्ति. *CAUS.* शातयति. †

26. कुश [आह्वानेरोदनेच] *tr.* 'to call. *intr.* 'to weep || क्रोशति. चुक्रोश (3d *du.* चुक्रुशतुः. 2d *sing.* चुक्रोशिद्यः 1st *du.* चुक्रुशिवः) क्रोष्टां. क्रोक्ष्यति. *Imp. Ec.* क्रोशेत् *or Ben.* क्रुक्ष्यात्. *Aor. p.* अक्रुक्षत्. *DES.* चुक्रुक्षति. *INT.* चोक्रुश्यते *and* चोक्रोशीति *or* चोक्रोष्टि. *CAUS.* क्रोशयति. *Aor. p.* अचुक्रुशत्.

The efficient vowel has the acute accent, in the remaining verbs of the present chapter; except one (29th).

27. कुच [संपर्चन कौटिल्यं प्रतिष्ठभविलेखनेषु] *tr.* 'to touch' and even in the prior syllable itself, after certain prepositions (Ch. 18. §. ii. 4. §) : except प्रति (Ex. प्रतिसीदति). Except also this radical initial following the prior syllable in the remote past (Ex. निषसाद). Ch. 18. §. ii. 9.

* MAITREYA remarks that the proper interpretation of the verb is (विशीर्णतार्या) 'withering or decaying,' but its own derivative is here exhibited for the explanation of the root, because it is much used. MA'D'HAVA and BHAT'YO'JI adopt and illustrate this observation. The first adds, on the grounds of a rule hereafter quoted, that the verb likewise signifies [गतौ] 'to move or go.' But VO'PADE'VA prefixes the preposition आङ् to the root, in this acceptance. His interpretation of the simple root is शातः, expounded by DURGA DĀSA, following RAMA'HA'T'HA, पतनं and पातनं 'falling' and 'throwing down' See शङ्क 6th cl.

† The root is converted into शीय before a mute श् (Ch. 19. §. vi. 4.); and the altered root is deponent. Ch. 16 §. ii. 3 §.

‡ The final of the root is converted into त् before the affix णिच्; unless it signify 'to go.' Ex. शादयति 'drives.'

§ VO'PADE'VA's interpretation [रोदे हतौ] is explained by DURGA DĀSA अशुविमोचनं and आह्वानं.

¶ क्त is here the substitute for लि. Ch. 16 §. iii. 12.

intr. ² to be crooked. ³ to be restricted or confined. *tr.* ⁴ to furrow or mark with lines.* कोचति.

28. बुध [अवगमने] *tr.* to know or understand.† बोधति. बुबोध. बोधिता. CAUS. बोधयति.‡ *Aor. p.* अबूबुधत्.

29. रुह [बीजजन्मनिप्रादुर्भावे] *intr.* ¹ to grow from seed. ² to be produced or become manifest. ³ to be born.‖ रोहति. रुरोह (2d sing. रुरोहिथ. 1st du. रुरुहिव). रोढा. § रोहयति. रोहतु. अरोहत. रोहेत् and *Ben.* रुह्यात्. अरुह्यत्. अरोह्यत्. *Des.* रुरुह्यति. *INT.* रुरुह्यते and रुरोहीति or रुरोढि. CAUS. रोहयति or रोपयति. *Aor. p.* अरुरुहत् or अरुरुपत्. ¶

30. कस [गतौ] *tr.* to go or approach. कसति. चंकास. कसिता. *Aor. p.* अकसीत् or अकासीत्. *Des.* चिकसिषति. *INT.* चनीकस्यते and चनीकसीति or चनीकस्ति.** CAUS. कासयति. *Aor. p.* अचीकसत्.

[वृत्] *Finis.*††

* See कुच Ch. 21. vii. 2 It belongs to this section, in the senses here stated. VO'PADE'VA's interpretation [रोधषर्ककौटिल्यलेखने] is explained by DU'GA'DA'SA (क्रियानिरोधः) 'stopping an act' and (संपर्कः) 'contact' &c.

† VO'PADE'VA considers this as the same with बुधिर (Ch. 23. §. i.). See बुध 4th cl.

‡ By special rule this verb is restricted to the active voice in the causative, even where the agent is an inanimate being.

§ The reading, adopted in the text, occurs in one D'hātupāṭha and is copied by MA'D'HAVA and BHAT'TO'JA; but another states, जन्मनिप्रादुर्भावे; agreeing with the text of MAITRE'YA and with a quotation by DU'GA'DA'SA. This author expounds VO'PADE'VA's interpretation [जन्म], by (जन्म) 'birth or production,' and remarks on the other, that GO'VINDA and CHATURBHUJA deduce a single import from both terms: but RAMA'NA'THA explains the one 'production of what was not existent,' and the other, 'manifesting or appearing.'

§ This verb does not admit the prefix इट् (Ch. 17. §. i. 1. f.).

¶ The final of this root is optionally changed to प before णिच्. Ch. 17. §. iv. 1. f.

** नीक (नी) is here annexed to the prior syllable. Ch. 18. §. iv. 9. *.

†† Indicating the close of the series, which began with ज्वल.

CHAPTER XXIII.

SECTION I.

ROOTS OF THE FIRST CLASS TERMINATED BY CONSONANTS,
WITH A CIRCUMFLEX MARKED ON THE MUTE
VOWEL,* AND CONTAINING EFFICIENT
VOWELS ACUTELY ACCENTED.

1 हिक् [अव्यक्तेशब्दे] *intr.* 'to sound inarticulately. *to hiccough †
हिक्वति,—ते. जिहिक्,—क्वे. हिक्विता. *Aor p* अहिक्वीत्, अहिक्विष्ट.
Des जिहिक्विषति,—ते. *INT* जेहिक्वते and जेहिक्वीति or जेहिक्वि.
CAUS हिक्वयाति. *Aor p* अजिहिक्वत्.

2 अंचु [गतोयाचनेच] *tr* 'to go or approach 'to ask or beg †
अंचनि,—ते. आनंच,—चे. अंचिता. *Des* अंचिचिषति,—ते.

* These verbs admit the middle voice with the reflexive sense Ch 16 § 11 3

† VOYAD VAS in explanation is कजः. BHATTABALLA, cited by RAMANATHA and by
DURGADASA, restricts the sense to (हिक्) 'hiccough'

‡ See अंचु Ch 21 vi 6 In its first acceptance, therefore, it is conjugated in the active voice,
even with the reflexive sense. MAITREYA adds अचु [इयेके], as a different reading ap-
proved by "some". CSHIRASWAMI exhibits two roots, with only one acceptance, अंचु
[गतो] and अचि [गतौ] 'to approach, but CAŚYAPA and the rest reject the last. How-
ever, VOYAD VAS states the three roots with this sense, omitting the second import, but adding
another interpretation to one of them, अंचु [म्लिष्टोक्तौ] 'to speak indistinctly, for it is
common to explain the term by [अव्यक्तशब्दे] 'an indistinct sound'

3. दृयाचृ [याच्नायां] *tr.* 'to ask or beg; to solicit. 'to offer or tender.*
याचति,—ते. ययाच,—चे. याचिता. CAUS. Aor. *p.* अययाचत्.

4. रेटृ [परिभाषणे] *intr.* 'to speak. 'to ask or beg.† रेटति,—ते.
रिरेट,—टे. रेटिता. CAUS. रेटयति. Aor. *p.* अरिरेटत्.

5. चते. 6. चदे [याचने] *tr.* to ask or beg; to solicit. चतति,—ते.
चचात्, चेते. चतिता. Aor. *p.* अचतीत्, अचतिष्ट. So चदति,—ते.
चचाद्, चेदे. Aor. *p.* अचदीत्,‡ अचदिष्ट.

7. प्रोथृ [पर्याप्तौ] *intr.* 'to be able, adequate, or competent; to be
equal. 'to be complete or ample.॥ प्रोथति,—ते. पुप्रोथ,—थे. प्रोथिता.
CAUS. Aor. *p.* अपुप्रोथत्.

8. मिदृ. 9. मेदृ [मेशाहंसयोः] *tr.* 'to understand. 'to kill or to hurt.§
मेदति,—ते. मिमेद, मिमिदे or मिमेदे. मेदिता. DES. मिमिदिषति,
—ते or मिमेदिषति,—ते. CAUS. Aor. *p.* अमिमेदत्.

10. मेधृ [संगमेच] *intr.* 'to associate. *tr.* 'to study. 'to kill or to
hurt.¶ मेधति,—ते. मिमेध,—थे. मेधिता.

* "Some," as MAITREYA remarks, read दृयाचृ; and MA'DHAVA allows it to be authorized. Accordingly VO'PADEVA prefixes both mute syllables to the root. His interpretation is याचनं, explained by DURGA'DASA 'bidding to give, or bidding to take.'

† VO'PADEVA's interpretation is [वाचि] 'speech;' and he makes this verb synonymous likewise with the preceding root.

‡ The mute ए prevents the permutation of the vowel. Ch. 19. §. iv. 6. *.

[RAMA'DA'THA interprets thus by सामर्थ्य; but remarks, that GO'VINDA BHAT'TA explains it परिपूर्णता. He says that it is also used in the sense of 'destroying' or 'overpowering.'

§ DEVA, MAITREYA and others authorize the reading followed in the text. but CSHI'RA-SWA'MI writes घृ; and the author of the *Nyāsa*, धृ, for this final. However, BHU'JARAJA and CALICA reject मेधृ. Yet VO'PADEVA states five roots with these acceptations; मिधृ, मेधृ, मिदृ, मेदृ and मेधृ; omitting मिधृ. See जिमिदा. Ch. 22. §. i. 3.

¶ In the first acceptation, also, VO'PADEVA makes मेधृ a synonymous root.

11. णिदृ. 12. णेदृ [कुन्तासन्निकर्षयोः] *tr.* 'to censure or despise.
to approach or come near.' नेदति (प्रणेदति), नेदते. निनेद (3d du.,
निनिदतुः or निनेदतुः); निनिदे or निनेदे.

13. शृष्टु. 14. मृष्टु [उंदने] *intr.* to be moist or wet † शर्द्धति, -ते.
शशर्द्ध (3d du. शशृष्टतुः), शशृष्टे. शर्द्धिता. So मर्द्धति, -ते.

15. बुध्ति [बोधने] *tr.* to understand ‡ बोधति, -ते. बुबोध,
बुबुधे. बोधिता. *Aor p.* अबुधत् or अबोधीत्; अबोधिष्ट. ||

16. उबुंदिर [निशामने] *tr.* to discern or perceive § बुंदति, -ते.
बुबुंद, -दे. बुंदिता. *Aor p.* अबुदत् or अबुंदीत्; अबुंदिष्ट.

17. वेणु [गति ज्ञान चिन्ता निशामन वादित्र ग्रहणेषु] *tr.* 'to go
or approach. * to know. † to reflect or remember ‡ to discern § to hold
a musical instrument § to play music † to take ¶ वेणति, -ते. दिवेण,

* VOFADE'VA states, for the second acceptation, सन्निकर्षः, which his commentator ex-
pounds by (सन्निकर्षः) 'nearness.' See णिदि Ch 21 ॥ 30

† MADHAVA explains उंदनं by क्लेदनं; which is VOFADE'VA'S interpretation, expounded
by DURGA'DASA, as in the *Tatrabhāṣya*, (आर्द्रभाषः) 'state of being wet' See शृष्टु
Ch 22 § 1 : 20

‡ CSHIRASWAMI reads बुध. See बुध Ch 22 § 3 ॥ 28 Also बुध 4th cl

§ The substitution of अङ् for लि in the active voice, is optional on account of the mute syl-
lable इम् (Ch 16 § III 12), and this root does not here admit चिण् in the middle voice
(Ch 16 § III 12 ॥ p 142) for the rule is applicable only to the similar root (बुध) of the 4th class

§ MADHAVA explains निशामनं by (चक्षुर्विज्ञानं) 'visual perception,' and RAMA-
NATHA, by (आलोचनं) 'seeing or (प्रणिधानं) 'apprehension' VOFADE'VA adds
two synonymous roots ब्रूद and बुंध with the same mute letters DURGA'DASA, following
RAMANATHA, says "some read पुंद instead of बुंद."

¶ CSHIRASWAMI' expounds the fifth acceptation, 'the taking of a musical instrument to play on
it' DURGA'DASA interprets it, 'receiving an instrument such as a drum &c. but remarks, that
some disjoin the terms, (वादित्रविषयाक्रिया) 'an act relative to a musical instrument,'
(आदानं) 'taking or receiving' He here explains निशामनं, 'visual perception (चक्षुष
ज्ञानं). The *Bhashya* has exhibited this verb with नृ, instead of ए, for the radical final
Hence BHATTARAJI admits both roots.

—णे. वेणिता. CAUS. Aor. p. अविवेणत्.

18. खनु [अवदारणे] tr. to dig. खनति,—ते. चखान (3d du चखतुः), चखे.* खनिता. खनिष्यति,—ते. Imp. &c. खनेत्,—त; and Ben. खायात् or खन्यात्; m v. खनिषीष्ट. DES. चिखनिषति,—ते. INT. चंखन्थते or चाखायते; and चंखनीति or चंखन्ति. CAUS. खानयति. Aor. p. अचीखनत्.

19. चीवृ [आदान संवरणयोः] tr. ¹to take. ²to wear. † चीवति,—ते. चिचीव,—वे. चीविता.

20. चायृ [पूजानिश्चामनयोः] tr. ¹to worship or revere ²to discern. चायति,—ते. चचाय,—ये. चायिता. DES. चिचायिषति,—ते. INT. चेकीयते and चेकीयति or चेकेति.‡ CAUS. चाययति. Aor. p. अचचायत्.

21. व्यय [गतौ] tr. to go or approach || व्ययति,—ते. वव्याय, वयये. व्ययिता. Aor p. अव्ययीत्,§ अव्ययिष्ट.

22. दाशृ [दाने] tr. to give.¶ दाशति,—ते. ददाश,—शे. दाशिता. CAUS. दाशयति. Aor. p. अददाशत्.

* The penult is expunged before a vowel distinguished by a mute क् or झ्; but आ is substituted for the final nasal before such a consonant, or may be so before य्. Ch 19 § 1 7 and 2 *

† RAMA NATHA cites the *Dhātupradīpa* as reading चीयृ. But the text of MAITREYA states चीपृ; adding चीवृ [इत्येके], as resting on the authority of "some" MA'DHAVA and BHAT'TO'JI have not noticed this variation VO'FADE'VA, however, exhibits two roots चीयृ and चीवृ. See चीव 10th cl

‡ The root is converted into की before यङ्. Ch. 18 § v 3

§ MA'DHAVA says this verb as deponent, when it signifies (विन्तव्यमे) 'to abandon wealth, to expend or disburse' BHAT'TO'JI, in the *Asanśrama*, adding that it is has been already inferred, is censured by the *To ush d hini* for that remark, since no such verb does occur. See व्यय 10th cl (Ch 29)

¶ अ is not permuted, since the root ends in य्. Ch 19 § iv 6 *

• See दाशृ 5th and 10th cl SWAMI' and CA'SYAPA here insert अय; but erroneously, as is observed by MA'DHAVA for HAKABATTA expressly affixes a grave accent for the mark on the mute vowel of that root. See अय Ch 21 xiv 1.

23. भेषृ [भये] *intr.* to fear or dread.* भेषति,—ते. विभेष,—षे. भेषिता.

24. भ्रेषृ [गतौ] *tr.* to go or approach. *intr.* to move or depart.† भ्रेषति,—ते.

25. अस [गतिदीप्तादानेषु] *tr.* to go or move. *intr.* to shine. *tr.* to take or receive.‡ असति,—ते. आस. आसे. असिता. *DES.* असिसिषति,—ते.

26. सश [बाधनस्पर्शनयोः] *tr.* to obstruct or oppose. to string together. to touch.॥ सशति,—ते. पसाश, पसशे. संशिता. *CAUS.*

* Some, as MA'D'HAVA and BHAT'TO'JI observe, read [गतौ] 'to move'

† MAITRE'YA and BHAT'TO'JI add भ्लेषृ; but MA'D'HAVA notices it, only on MAITRE'YA's authority, and observes, that some interpret it [चलने] 'to move' VO'PADE'VA omits that verb, but he makes भ्रेषृ also synonymous with the preceding root, [चलेच] 'to move' 'to fear.'

‡ CSHI'RASWA'MI' notices, as a various reading, अष; which MAITRE'YA states as an additional root. SA'CAT'A'YANA does admit both verbs. Accordingly VO'PADE'VA has inferred them. See अस 2d and 4th cl

§ CSHI'RASWA'MI' here interprets स्पर्शनं by ग्रंथनं; and is followed by MA'D'HAVA and BHAT'TO'JI. Accordingly VO'PADE'VA takes ग्रंथं for the sense of the verb, and DURGA'DASA remarks, that some read स्पर्शनं. But SWAMI' observes, that 'others here read the root पष. This appears to coincide with the opinion of DURGA and SA'CAT'A'YANA. But CA'S'YAPA and others infer पश. See पष, पस or पश 10th cl (for authorities differ respecting the spelling of that root)

But पस, a supplementary verb, belongs to this place. *Ex* पसति. *INT.* पंपस्यते and पंपसीति or पंपसि (Ch 18 § 14 9 *) Being included in the indefinite class of the list beginning with कंडूजू, it takes the affix यजू (Ch 16 § 11 12) *Ex.* पंपस्यति 'occasions pain or distress.'

VO'PADE'VA infers all four roots, with the same interpretation. In regard to the supplementary verb, MA'D'HAVA and BHAT'TO'JI expressly say, that its final is dental, but VA'MANA, and HARADATTA, as well as RA'HACHANDRA and his commentators, write पश, if the copies, which have been examined, be correct. See स्पृश 10th cl (or, as VO'PADE'VA writes it, स्पृश).

Aor. p. अपंस्यशत्.*

27. लष [कांतौ] *tr.* to desire or like † लषति, -ते; and लष्यति, -ते. ‡ ललाष, लेषे. *Aor. p.* अलषीत् or अलाषीत्; अलषिष्ट.

28. चष [भक्षणे] *tr.* to eat ‥ चषति, -ते.

29. कष [हिंसायां] *tr.* to kill or to hurt § कषति, -ते. चक्षाष (3d du चक्षतुः), चक्षे.

30. ऊष [आदान संवरणयोः] *tr.* 'to take' 'to wear. ‥ ऊषति.

31. भक्ष [अदने] *tr.* to eat * भक्षति, -ते. बभक्ष, -क्षे. भक्षिता.

32. दासृ [दाने] *tr.* to give † दासति, -ते. ददास, -से. दासिता.

33. माहृ [माने] *tr.* 'to measure' *tr.* 'to mete †† माहति, -ते. ममाह, -हे. माहिता. CAUS *Aor. p.* अममाहत.

* अ is put for the vowel in the prior syllable Ch 18 § 14 10 *

† MADHAVA here explains कांतिः by इच्छा. VOPADEVA's interpretation is स्पृह.

See लष 10th ci

‡ This verb admits श्यन्. Ch 16 § 11 7 †

§ VOPADEVA states this, as synonymous also with the following, but restricted, in that sense, to the active voice

¶ Two synonymous verbs are added by VOPADEVA, जष and जूष; but 'some, as DURGADASA remarks, restrict these to the active voice (See जष Ch 21 xvi 36); while others reject the root stated in the text. The *Catantra* exhibits, in its stead, कश; which CHATURBHUJA reads कष. RAMANATHIA notices as an error the insertion of कस [गतौ].

¶ VOPADEVA's interpretation is ग्रहेपिधाने. PURNACHANDRA and others, cited by RAMANATHA, read जष in this place. See ऊष Ch 21 xvi 37

** CHHIRASWAMI reads भक्ष. BHATTTOJI states both roots MAITREYA, cited by MADHAVA, exhibits भक्ष. His text adds भृक्ष. VOPADEVA has लृक्ष and भ्लक्ष. But the *Catantra* reads this verb भक्ष, and DURGADASA writes it भृक्ष. See भक्ष 10th ci

†† See दासृ 22

‡‡ "Some," says RAMANATHA, read माहृ.

34. गृह् [संवरणे] *tr.* to cover or wear. गृहति.* जुगृहं. गृहिताः
 or गोढा.† गृहिष्यति or बोध्यति.‡ गृहत्. अगृहत्. गृहेत् and
 Ben. गृह्यात्. अगृहीत् or अबुक्षत्.॥ अगृहिष्यत् or अबोध्यत्.
 MIDDLE VOICE गृहते. जुगृहे.§ गृहिता or गोढा (2d *sing.* गृहितासे
 or गोढासे). गृहिष्यते or बोध्यते. गृहतां. अगृहन्. गृहेत् and
 Ben. गृहिषीष्ट or बुक्षीष्ट. *Aor. p.* अगृहिष्ट (3d *du* अगृहिषातां)
 and अगृठ or अबुक्षत् (3d *du.* अबुक्षातां. 1st *du.* अगुहृहि
 or अबुक्षावहि).॥ *Cond f.* अगृहिष्यत or अबोध्यत.

SECTION II.

VERBS OF THE FIRST CLASS, TERMINATED BY VOWELS.

ARTICLE I.

Roots which admit the Middle Voice with the Reflexive Sense.

1 शिञ् [सेवायां] *tr.* to serve.** अयति. शिञ्चाय (3d *du.*

* The penultimate vowel is converted into उ, before a vowel, in sight of which it would regularly be permuted with the *guna* diphthong Ch 19 § iii 3 *.

† The use of the prefix is optional on account of the mute उ (Ch 17 § i v) ह् is changed to ह् before the ऊल् consonant (Ch 4 § vii 3), and झ्, substituted for त् after that aspirated soft consonant (Ch 16 § iii 13), is changed to ह् on account of the contiguous cerebral (Ch 3 § iii 7) and ह् is expunged before ह् (Ch 18 § iii 7)

‡ ह् is converted into ह् as before, and the initial is permuted with the corresponding aspirate In the next place, क् is substituted for the final ह् before स्; and this letter is changed to ष् after the guttural consonant (Ch 4 § iii 14 and § vii 5)

§ क् (स) is here the substitute of च् destitute of the prefix (Ch 16 § i 12) The same permutations take place, as above

¶ Since the vowel would not regularly be converted into the *guna* diphthong, it remains here unpermuted See §§ in last page

¶ In the middle voice of this verb, क् may be expunged before a dental consonant or the semi-vowel व् (Ch 16 § iii 12 † p 141), and its final is rejected before a vowel (*ibid*)

** This verb has the acute accent on the vowel Ch 17 §, i 1 †

शिश्रियंतुः. 2d sing. शिश्रियिथ. 1st du. शिश्रियिव). * अयिता. Aor. p.
अशिश्रियत्.† MIDDLE V. अयते. शिश्रिये. DES. शिश्रियिषति,
-ते; or शिश्रिषति, -ते.‡ INT. शेश्रियते and शेश्रयीति or
शेश्रेति. CAUS. आययति, -ते. Aor. p. अशिश्रियत्, -त.

The following have the Vowel Gravely Accented ||

2. भृञ् [भरणे] tr. 'to nourish. = to feed § भरति. वभार (3d du.
यभृतुः. 2d sing. वभर्ध. ¶ 1st du. वभृव. **) भर्त्ता. भरिष्यति. ††
Imp. &c Ben. भ्रियात्. ‡‡ Aor. p. अभर्षीत् (3d du. अभर्षाम्).
MIDDLE V. भरते. वभ्रे. Imp. &c Ben. भृषीष्ट (3d du. भृषीयास्त). ||||

* इयू is generally substituted for the final before vowels (Ch 19 § 11 1), unless where the
permutation with the *guna* or *urādhi* diphthong is requisite. Affixes, fictitiously distinguished by a
ra te क् (Ch 16 § 14 1), do not refuse the prefix in this tense, notwithstanding a special rule
relating this verb (Ch 17 § 1 1 §), since it is not included in the special exception respecting
the *lea* ††† (ibid).

† चङ् is here substituted for चि. Ch 16 § 11 12 *

‡ The use of the prefix is optional with this verb before सन् (Ch 17 § 1 3 †), and the final
of the inflective root becomes long (Ch 19 § 1 2)

§ They consequently refuse the prefix Ch 17 § 1 1 †

§ RAMA'NATHA expounds this, (पोषणं) 'nourishing', and (पूरणं) 'filling' VOPA-
* 11 states two acceptations [भृति पुष्योः], the first of which DURGA'DA'SA here ex-
plains पूरणं. See डुभृञ्. 3d cl and भृ 9th cl

¶ All agree, that verbs ending in ञ् reject the prefix in this inflection, if they reject it in the
Aor. fit (Ch 17 § 1 6 *)

** The use of the prefix in the *Rem. pass* is specially excepted in this verb (Ch 17 § 1 1 §)

†† A verb, ending in ञ्, requires the affix before रथ. Ch 17 § 1 4

‡‡ रि is substituted for the final ञ्, before यू in the imperative (लिङ्). Ch 19 § 14 9 4.

§§ An affix of the imperative (लिङ्), beginning with a कल् consonant, has fictitiously a
mu- क्, when subjoined to a root in ञ् (Ch 16 § 11 2) So has सिच्, in like circum-
stances, if followed by (नङ्) the reflexive affixes, (ibid) The vowel therefore remains unaltered.

Aor. p. अभृत (3d du. अभृषातां).^{*} *DES.* बिभरिषति, -ते; or बुभूषति, -ते.† *INT.* वेभीयते‡ and वर्भर्ति, वरिभर्ति or वरीभर्ति &c.‖ *CAUS.* भारयति. *Aor. p.* अवीभरत्.

3. हृञ् [हरणे] *tr.* †to convey. ‡to take or accept. §to steal. ¶to destroy or annul. § हरति. जहार. *MIDDLE V.* हरते. जह्ने.

4. धृञ् [धारणे] *tr.* to 'hold or maintain ¶ धरति; -ते.

5. णीञ् [प्रापणे] *tr.* to conduct, drive, or guide.** नयति

* सिच् is expunged after the short vowel, before the कल् consonant Ch 16 § 111 11 °.

† The use of the prefix with this root is here optional (Ch 17 § 13 †), and the affix, when destitute of the prefix, is habitually distinguished by a mute क् (Ch 16 § 14 2) the final of the inflective root becomes long (Ch 19 § 1 2), and ञ्, being preceded by a labial letter, is converted into उ (Ch 19 § 1 3) to which इ is annexed (Ch 1 § 111 N B), and the vowel becomes long before the penult इ (Ch 18 § 111 6)

‡ रौ is substituted for ञ् before the affix beginning with य. Ch 19 § 11 9 ¶

§ इ, रि, or रौ may be affixed to the prior syllable in the *Characra* frequentative of a verb ending in ञ्. Ch 18 § 14 9 °.

¶ MA'DHAVA and BHATTOJ state these four interpretations of the term (viz प्रापणं स्वीकारः स्तेयं नाशनं च). RAMA'NATHA expounds it 'transporting from one country to another, and so DURGA'DA'SA explains the similar term (हृतिः) employed by VO'PADE'VA

In this, which is the first acceptance of the verb, it governs two objects *Ex.* भारंहरतिग्रामं conveys the load to the village See *Syntax*

This verb, though signifying to kill or do mortal injury, is deponent, when reciprocity of action is signified (Ch 20 § 11 †) See हृ 3d cl

¶ See धृङ् 111 13 and 6th cl also धृ 10th cl However, this last verb is not universally recognized "Some," as MA'DHAVA observes, erroneously add in this place कृञ् [करणे] 'to do' VO'PADE'VA does so, and DURGA'DA'SA remarks, that the verb is rejected by "some" See डुकृञ् 8th cl.

** MA'DHAVA explains the term as here signifying 'progressive conveyance' This verb is deponent with its proper sense, when 'respectability' is implied, or 'becoming a teacher,' or else 'wages and hire, or when the verb signifies 'to cast upwards, to know, to pay, or to expend' (*Ex* नयतेशस्त्रे instructs in science) So, if the object exist within the agent, the verb admits the middle voice with the reflexive sense, regularly, unless that object be part of the body *Ex* क्रोधंविनयते dismisses wrath गडुंविनयति turns away his cheek

(अंतर्भावति*). निनाय (3d du. निन्यतुः. 2d sing. निनेयिथ or निनेद्य. 2d pl. निन्य.† 1st sing. निनाय or निनय. 1st du. निन्यिथ). नेता. MIDDLE V. नयते. निन्ये (2d sing. निन्यिषे).

ARTICLE II.

Verbs, restricted to the active voice even with the reflexive sense.

1. डेट् [पाने] tr. to drink † धयति. दधौ (3d du. दधतुः pl. दधुः 2d sing. दधाय or दधिद्य du. दधयुः pl. दध 1st sing. दधौ du. दधिव pl. दधिम).॥ धाता. धास्यति. धयतु. अधयत्. धयेत् or Ben. धेयात् (3d du. धेयांस्तां).§ Aor. p. अदधत् (3d du. अदधतां), and अदधात् (3d du. अदधातां pl. अदधुः), or अधासीत् (3d du. अधासिषुं).¶ DES. धित्सति.** INT. देखीयते.†† and दाधेति‡‡ or

* अन्तर is denominated a preposition (Ch. 15. v. *), in respect of the permutation of न् with ए.

† Since the root here consists of two syllables, with no conjunct within the verb, यू is substituted for the vowel (Ch. 19. §. iii. 2); unless there be grounds for converting it into the *gun'a* or *vriddhi* diphthong.

‡ The mute ट् directs the formation of a feminine noun in ई (Ch. 14. §. ii. 1.).

§ आ is substituted, in the elementary root, for the final diphthong, unless before a mute श्र (Ch. 18. §. vi. 1.). औ is substituted for एल्ल (Rem. p. 3d and 1st sing). Ch. 16 §. iii. 3. N. B.

The final आ is expunged before the prefix इट्, and before *ard'had hitutas* beginning with vowels, and distinguished by a mute कू or डू (Ch. 19. §. ii. 4.).

§ Since the root is denominated वृ (Ch. 16 §. i. 7), the final is converted into ए before लिङ् distinguished by a mute कू. Ch. 19 §. ii. 4.

¶ This verb optionally requires the substitution of चङ् for लि (Ch. 16. §. iii. 12. *), or सिच्, being substituted for the same, may be expunged after this verb (Ch. 16 §. iii. 11. *), and जुस् is substituted for जि (3d pl), since the root ends in आ (Ch. 16 §. iii. 11.): or else सिच् may be retained, annexing, at the same time, स (सक्) to the root (Ch. 17. §. i. 1. *).

दाधति. CAUS. धापयति,—ते. Aor. p. अदीधपत्,—त.†

2. ग्लै 3 ग्लै [हर्षद्वये] intr. to be languid, to yawn † ग्लायति.
जग्लौ. ग्लाना. Imp &c. ग्लायेत and Ben. ग्लायान् or ग्लेयान्.‡
Aor p अग्लासीत्. IMPERS. ग्लायते. Also ग्लायति. मग्लौ.

4 द्यौ [न्यक्षरणे] tr to degrade, to despise॥ द्यायति. दद्यौ.

5 द्रौ [सप्ते] intr. to sleep द्रायति. दद्रौ.

6 ध्रौ [तृप्ता] intr. to be satiate, pleased or satisfied ध्रायति. दध्रौ.

7 ध्रौ [चिंतायां] tr to recollect, or think on ध्यायति. दध्यौ.

8 रौ [शब्दे] intr. to sound रायति. ररौ. राना.

9 रौ 10 रौ [शब्दसंवातयोः] intr. to sound * to crowd or swarm § रयायति. तरुयौ. DES. तिरयासति and तिर्य्वासरति. CAUS
Aor p जतिल्यपत् and अनिरुपत्.

* इत् (in which स is convertible into त् before स Ch 19 § 13) is substituted for the final of the verb being denominated यु. Ch 18 § 17

† Since the verb is denominative यु, the final is changed to रै, before a consonant arising from a mute उ. Ch 19 § 14

‡ Here the final आ, and the prefix रै (रैट् Ch 17 § 11), have coalesced regularly, and formed a gun-aphthong रौ Ch 3 § 2

* The causative of this verb, as of पा (24), admits the middle voice, in the reflexive sense, by special rule, though the sense be 'swallowing'

† MADHVA and BHATTŌJĪ explain the term by (धातुद्वये) 'lowness of spirit' VOPADEVA'S interpretation of one root is (क्लमः) 'fatigue, of the other (कान्तिसंशयः) 'sorrow'

"Some," as MADHVA remarks, here read ग्लै [गात्रविनामे] 'to gape or yawn, but this term is explained by him (कान्तिहानिः) 'losing This reading is from the *Ātishay*, and RAMANATHA expounds it (वैपरीत्यं) 'languor See ग्लै Ch 22 § 2 iii 4

‡ आ is optionally convertible into ए, before the word *adhalata* लिङ्, in most verbs ending in आ preceded by a consonant Ch 19 § 14

§ SWAMI, cited by MADHVA, interprets the root न्यंगं विधाने; and न्यंगं स्थितिः (कुत्सितंगं) 'a disformed body BHATTŌJĪ'S exposition is (तिरस्कारः) 'despising'

§ VOPADEVA'S interpretation is similar [संहतौधनौ]. The *Prśāda* and *Tantra* Characters

11. खै [खदने] *intr.* * to be firm * to kill * to dig * स्वायति.

12. क्षौ. 13. जै. 14. घै [क्षये] *intr.* to wane or decline † क्षायति.

चक्षौ. क्षाता. CAUS. क्षपयति. ‡ Likewise जायति. जजौ. जाता. CAUS. जापयति. Also सायति. ससौ. साता. *Imp &c Ben* सायात्. || *Aor. p.* असासीत्. DES सिषासति. INT सासायते &c. CAUS. सापयति. *Aor. p.* असीषर्पत्.

15. कै. 16. गै [शब्दे] *intr.* to sound § कायति. चकौ. काता. Also गायति. जगौ. गाता. *Imp &c. Ben* गेयात्. *Aor. p.* अगासीत्. ¶

17. श्रै. 18. त्रै [पाके] *intr.* to boil or melt ** श्रायति. शक्षौ. श्राता. So स्वायति. सस्रौ. CAUS. स्वापयति.

19. पै. 20. ओवै [शेषणे] *tr.* to dry †† पायति. पपौ. पाता.

mark, that the initial ष is retained, as in श्रिषु and स्व ष्क (Ch 18 § 11 1 ||) VO'PADE'VA so states the inflected verb *Ex* श्रायति. But MA'D'HAVA, citing this as the opinion of MAITREYA and others, censures it, and BHATTOJI appears to concur with him and so indeed, does the text of MAITREYA himself

* MA'D'HAVA explains the term by (स्थैर्ये हिंसाच) 'firmness and killing' VO'PADE'VA specifies three acceptations [स्थैर्ये खननहिंसयो:].

† Some, as MA'D'HAVA observes, erroneously read सै for the third root VO'PADE'VA adds it as another verb, differing only in the desiderative and *Aor pass* of the *Caus Ex* सिसासति.

‡ See Ch 22 § 2 11 42 †

§ This verb is not included in the rule for expunging सिच् (Ch 16 § 11 11 *), nor in that for converting आ into ई, or into ए (Ch 19 § 11 4), or for annexing य् (युक्) to the root in the causative (Ch 17 § 11 1)

§ Meaning, as is observed by SWA'MI, 'particular sounds' VO'PADE'VA's interpretation of the second root is [गाने] *tr.* 'to sing'

¶ This verb is not included in the rule for expunging सिच् (Ch 16 § 11 11 *), but it is, in that for substituting ए (Ch 19 § 11 4)

** BHATTOJI reads श्रै and श्रै; but the *Ganita*, with which VO'PADE'VA agrees, श्रै and स्रै. See श्रा. Ch 22 § 2 11 36

†† The first root is not convertible into पिव (Ch 19 § 11 4), nor admits the substitution

Imp. &c. Ben. पायात्. *Aor. p.* अपासीत्. *INT.* पापायते &c. *CAUS.* पाययति. *Also* चायति. ववौ. *CAUS.* वापयति.*

21. छै [वेष्टने] *tr.* to surround.† स्नायति. तस्तौ. *CAUS.* स्नापयति. *Aor. p.* अतिष्ठत्.

22. छौ [वेष्टने] *tr.* to surround or encompass.‡ स्नायति. सस्तौ.

23. दैष [शोधने] *tr.* to cleanse.॥ दायति. ददौ. *Imp. &c. Ben.* दायात्. *Aor. p.* अदासीत्. *CAUS.* दापयति.

24. पा [पाने] *tr.* to drink. पिवति.‡ पपौ. पाता. पास्यति. पिवतु. अपिवत्. पिवेत् and *Ben.* पेयात्. अपात्. अपास्यत्. *DES.* पिपासति. *INT.* पेपीयते and पापेति or पापोति. *CAUS.* पाययति, -ते.॥ *Aor. p.* अपीष्यत्, -त.***

of ई or ए (Ch. 19. §. ii. 4), nor the expunging of सिच् (Ch. 16. §. iii. 11. *); but it requires य (युक्) in the causative (Ch. 17. §. iv. 1. †). See पा 24. and 2d. cl.

* According to MA'D'HAVA, the verb does not admit जुक् nor युक्, but पुक्, in the causative (Ch. 17 §. iv. 1. †). See वा 2d. cl. and वेज् §. 3 v. 5. But the *Chāṇakya* and *Tatvaśāstrā* apply to this verb the rule respecting जुक्. *Ex.* वाजयति 'shakes.'

† This, says MA'D'HAVA, is MAITREYA's reading, counteranced by BHAT'TABHA'SCARA. However MAITREYA's text exhibits the subjoined root (22.). BHAT'TOJI states both, without any remark; and VO'RADEVA has noticed only the following verb. But DURGASINHA, cited by RAMA'NATHA, exemplifies this root (21.).

‡ This is the proper reading, according to SWA'MI' and the rest (See Ch. 22. §. 2. iii. 4.). The verb likewise signifies 'to be elegant' (शोभार्थं), according to "some," as remarked by BHAT'TOJI.

[DURGASINHA here explains the term by (शुद्धिकरणं) 'making clean.' The mute प serves to discriminate this from other verbs analogous to दा; for this root is not denominated वु (Ch. 16. §. i. 7). It consequently retains सिच्; and does not substitute ई, or ए, for आ.

§ The root is changed to पिव before an initial mute श् (Ch. 19. §. vi. 4.). Here the vowel is not converted into the *gunā* diphthong (Ch. 19. §. iv. 2.), because it is not penultimate, says VARD'HAMA'NA; or rather, because this permutation is specially excepted by CATYA'YANA; as is remarked by others.

§ This, like a preceding verb (1.), admits the middle voice with the reflexive sense, in the causative, though the sense be 'swallowing.' It takes युक् before णि. Ch. 17. §. iv. 1. f.

** The penultimate is here expunged, and ई is substituted in the prior syllable (Ch. 19. §. v. 2. *).

25. वा [गंधोपादाने] *tr.* to smell.* जिब्रति.† जवौ. वाता *Imp.* &c. *Ben.* वायात् or वेयात्. *Aor. p.* अव्रात् and अव्रासीत्. *Des.* जिब्रासति. *Int.* जेव्रीयते‡ and जावेति or जाव्राति. *Caus.* वापयति. *Aor. p.* अजिब्रपत् or अजिब्रिपत्.॥

26. ध्वा [शब्दाग्निसंयोगयोः] *tr.* 1 to blow, or sound an instrument. 2 to blow or excite fire. 3 to apply fire. 4 to emit sparks. § धमति. ¶ दध्नौ. ध्वाता. *Imp.* उ०. धमेत् and *Ben.* ध्वायात् or ध्वेयात्. *Int.* देध्मीयते &c. *Caus.* *Aor. p.* अदिध्मपत्.

27. घ्रा [गतिनिवृत्तौ] *intr.* to stand or remain still. तिष्ठति.** तस्थौ. स्याता. स्यास्यति. तिष्ठतु. अतिष्ठत्. तिष्ठेत् and *Ben.* स्येयात्. अस्यात्.†† अस्यास्यत्. *Des.* तिष्ठासति. *Int.* तेष्ठीयते and तास्येति or तास्याति. *Caus.* स्थापयति. *Aor. p.* अतिष्ठिपत्.‡‡ MIDDLE V.

* The *Tatuvādhīni* interprets this, by (गंधग्रहणं) 'receiving odour.'

† Here जिब्र is substituted for the root, before an initial mute शू (Ch. 19. §. vi. 4.); सिच् (Aor. p.) is optionally expunged (Ch. 16. §. iii. 11. *). The substitution of ए for आ (*Imp.*) is optional, since the vowel is here preceded by a conjunct (Ch. 19. §. ii. 4.).

‡ ई is substituted for the final in it is and the following root, before यङ् (Ch. 19. §. v. 5.).

[The penultimate is optionally convertible into ई in the *Aor. p.* of the causative (Ch. 19. §. v. 2. *).]

§ The *Tatuvādhīni* expounds the first term, 'as tending to produce sound,' as blowing a conch, or beating a drum: the second is explained, 'the applying of fire,' *MA'D'HA'VA* interprets it 'applying (and exciting) fire by the breath'; *DURGA'DA'SA* furnishes the other explanation.

¶ धम is substituted for ध्वा (as तिष्ठ is for स्या) before an initial mute शू. Ch. 19. §. vi. 4.

** The conversion of स into घृ takes place notwithstanding the intervention of a prior syllable, or of the prefix अट् (Ch. 18. §. ii. 4. §.). 1x. अक्षितघृ. अथघात्.

†† This verb rejects सिच् (Ch. 16. §. iii. 11. *), and admits the substitution of ई and ए in certain circumstances (Ch. 19. §. ii. 4.).

‡‡ The penultimate must be here changed to ई. Ch. 19. §. v. 2. *.

तिष्ठते.* तस्ये. स्याता. स्यात्स्यते. तिष्ठतां. अतिष्ठत. तिष्ठेत
and Ben. स्यासीष्ठ. अस्थित (3d du. अस्थिषातां).† अस्यास्यत.

२८. म्रा [अभ्यासे] *tr.* to study or fix in the memory ‡ मनति.॥ 'ममौ.

२९. दाण् [दाने] *tr.* to give. § यच्छति. ¶ ददौ. दातां. दास्यति.
यच्छतु. अयच्छत. यच्छेत or Ben. देयात्. अदात्. अदास्यत्.
DES. दिक्षति. CAUS दामयति.

* The verb becomes deponent, in conjunction with the prepositions सम्, अव, प्र,
and वि; also with आङ्, provided the meaning be to affirm, or with उद्, unless an
act of rising be signified, provided, however, an effort be implied, or with उप, if the sense be
intransitive, or if praise and adoration, or worship of deities, or embracing, or friendly treatment, be
denoted, or a road be the subject but optionally, if the desire of acquisition be meant. Even the
simple verb is deponent if the sense be the indication of thoughts, or a reference to an umpire. *Ex*

धर्माध्यक्षे तिष्ठते *applies to, or stands before, the judge*

† सिच्, subjoined to घ्रा in the middle, or in the passive voice, contains a mute क्
which prevents the vowel being converted into a *gunā* diphthong, for इ is at the same time
substituted for the final (Ch 16 § iv 2 §) सिच् is consequently expunged after the short
vowel, when a ऊल् consonant follows (Ch 16 § iii 11 *).

‡ The term is explained in the *Prasāda* and *Tatva-sandaru* (पारंपर्येणावृत्तिः)
, 'successive exercise,' and by RA'KA KA'T HA (पौनःपुन्येनशीलनं) 'practising frequently'

§ मन is substituted for म्रा before an initial mute श्. Ch 19 § vi 4

§ This verb is deponent, when mediately or immediately conjoined with the preposition सम्,
and connected with a term in the third case expressing the sense of the fourth. *Ex* दात्या
मालां संयच्छते, or संप्रयच्छते he presents a wreath to a bondmaid

¶ यङ् is substituted for दाण् (here the mute consonant distinguishes the root from दाच्
2d cl and दृदाञ् 3d cl) before an initial mute श् (Ch 19 § vi 4) The root admits the
permutations, to which other चु verbs are subject. See 1

The permutation of नि is indissoluble with this root, and its substitute, being a normalised
चु (Ch 18 § ii 11 *) *Ex* प्रणियच्छति.

30. कृ [कौटिल्ये] *intr.* *to bend. *tr.* *to make crooked. कूरति.
जह्नार.* (3d *du.* जह्नारतुः. 2d *sing.* जह्नार्य. 1st *du.* जह्नारिव). *Impf.* &c.
Ben. ज्हायात्. *PASS.* ज्हायते. *DES.* जुहूर्षति.

31. सृ.[शब्दोपतापनयोः] *intr.* *to sound. *to be diseased. *tr.* *to
pain or torture.† स्ररति. सस्वार (3d *du.* सस्वारतुः. 2d *sing.* सस्वर्थ
or सस्वरिथ. 1st *du.* सस्वरिव). सन्ना. or स्रतिना.‡ स्ररिष्यति.
स्ररतु. अस्ररत्. स्ररेत् and *Ben.* स्रयात्. अस्ररातीत् or अस्ररार्षीत्
(3d *du.* अस्ररारिष्ठां or अस्ररार्ष्ठां). अस्ररिष्यत्. *DES.* सिस्ररिषति
or सुस्रूर्षति. *CAUS.* स्रारयति.

32. स्मृ [चिंतायां] *tr.* to remember or think of. स्मरति. सस्मार.
सन्ना. *DES.* सुस्मूर्षते. *CAUS.* *Aor. p.* असस्मरत्.॥

33. दृ [वरणे] *tr.* *to accept; to appoint. *to cover.§ दूरति.

* कृ, being preceded by a conjunct, is changed to the *gur'a* letter. in the *Rem pñt* (Ch. 19. §. iv. 7); admitting, however, the substitution of the *vr̥llph* vowel (Ch. 19 §. iv. 4), either as a subsequent permutation, or as a preferable one.

It is similarly changed to *gur'a*, before यच् (pass. voice), before यङ् (INT.), and before the initial य् in an *urāhad'bānus* afix of the imperative (लिङ्). Ch. 19. §. iv. 9.

† The *Tatwadīhīnt* interprets उपतापः by (रोगः) 'disease.' The verb (like certain others) is deponent in conjunction with सम्, provided the sense be intransitive. *Ex.* संस्वरते it sounds. *Imp. &c.* संस्वरेत् and *Ben.* संस्वरिषीष्ट or संसृषीष्ट. *Aor. p.* समस्वरिष्ट or समसृत. (For the insertion of the prefix इट्, after कृ preceded by a conjunct, is optional before लिङ् and सिच् with active affixes. (Ch. 17. §. i. 3).)

‡ The use of the prefix is generally optional in this verb (Ch. 17. §. i. 1. *); but indispensable before स्य (Ch. 17. §. i. 4.), and before व् and म् in the *Rem pñt* (Ch. 17. §. i. 2. §).

§ This root (as well as स्ना, मृ and दृश) is deponent in the desiderative, and, with a limited exception, governs the vowel in the exclusive (Ch. 22. §. 2. 11. 33). It substitutes अ for the vowel, in the prior syllable (Ch. 18. §. ix. 10. *).

§ MAD'HAVA states this, as a *prāṇa* for 17 some copies. THAT FORT has inserted it without remark, but his reading is संवरणे. YODHĀVA has दृ [स्यगने]; and

34. सृ [गतौ] *tr.* 'to go or approach. *to run.* सरति. ससार.
सर्त्ता. Also धावति.* ससार.

35. ऋ [गतिप्रापणयोः] *tr.* 'to go or approach. *to gain or acquire.†
ऋच्छति‡ (उपार्द्धति Ch. 3 §. II. 2 1.). आर (3d *du.* आरतुः.
2d *fig.* आरिथ. 1st *du.* आरिव). अर्ना. अरिष्यति. ऋच्छतु.
आर्द्धत्. ऋच्छेत् and *Ben.* अर्यात्. आर्षीत् (3d *du.* आर्षी).
आरिष्यत्. *Des* अरिषिषति. *FREQ.* अरार्यते|| and अरर्न्ति,
अरियर्न्ति, अररीति, or अरियरीति.

36 गृ. 37 वृ [सेचने] *tr* to wet or moisten § गरति. जगार.
गर्ता. So वरति. जवार. वर्ता.

DURGA'DASA here explains the term by (संवरणं) 'covering' The other interpretation (वरणं) imports, according to GO'INDADHAR'YA, (स्वीकारः) 'acceptation' and (स्थगनं) 'covering'

* When it signifies a quick motion, the root is converted into धौ before an initial mute श्र (Ch 19 § 31 4.) See सृ 3d cl

† See ऋ 3d cl and ऋक् 6th cl.

‡ The root is changed to ऋच्, before an initial mute श्र (Ch 19 § vi 4). It is converted into the *guna* element in the *Rem post*, and before यक् or यङ्; as also before the imperative (लिङ्) beginning with यू, being *ard'had'haduca* (Ch 19 § iv 7 ‡ and 9 §) It indispensably requires the prefix (इट्) in the 2d *f* of the *Rem p* (Ch 17 § 1 6 †), and in the desiderative (ibid 1 *)

[Though beginning with a vowel, the verb admits यङ् (Ch 16 § 11 10), by a special rule regarding this and a few other roots The frequentative here implies a tortuous motion, instead of repetition or intensity (ibid)

The same vowel is here final also, and requires, in 1st *Charear..s*, the augment इ, to be annexed, to the prior syllable (Ch 18 § iv 9 *), or else रि, or री, which in this instance produce the same result, since both इ and ई, in a prior syllable, are convertible in इय (Ch. 19 § 11 1) before a heterogeneous vowel

§ See गृ 6th, 9th, and 10th cl and वृ 3d and 10th cl

३८. 'वृ [वृहते] tr. 'to bend. *to kill.* ड्वरति.

३९. लु [गतौ] intr. to move; to flow; to distil or drop.* स्वति.
सुत्ताव (3d du. सुत्तवतुः. 2d sing. सुत्तोय.† 1st du. सुत्तुव).
स्रोता. Imp. &c. Ben. लूयात्. Aor. p. असुत्तवत्.|| CAUS. त्तावयति.‡
Aor. p. असुत्तवत् or असित्तवत्.

४०. षु [प्रसवैश्वर्ययोः] tr. 'to bring forth as a child. intr. 'to have
dominion. tr. 'to go or move.‡ स्वति. सुषाव (3d du. सुषवतुः. 2d
sing. सुषोय or सुषविथ. 1st du. सुषुविथ). सोता. Aor. p. असावीत्
or असौषीत्.** DES. सुसूषति.†† INT. सोष्यते‡‡ and सोषोति

* MA'DHAVA explains the term by दौटिर्यं; and this, which is VO'RADE'SA's interpretation, is expounded by DURGA'DASA in the active sense. The verb also signifies 'to kill or do mortal hurt,' as is remarked by MA'DHAVA.

† The *Tatparyabhināṣa* restricts the interpretation to the motion of a liquid. SWA'MI, as remarked by, MA'DHAVA, reads म्लु (See 41). MAITREYA exhibits two roots सु and लु. DE'VA appears to have adopted this reading, and infers that the initial is not permutable with ष, when the verb (See 40) signifies 'to move.' This is refuted by PUSPAPADA'RA. Others read म्लु and लु, as MA'DHAVA observes with approbation; and this reading is countenanced by SA'KATA'RYANA. But VO'RADE'SA states, for this acceptance, म्लु (to which DURGA'DASA adds म्लु on the authority of 'some'), षु (See 40), सु (as well सुञ् admitting both voices), and लु.

‡ The admission of the prefix ड्व in the Aor. p. is expressly excepted in regard to this root (Ch. 17 § 1 & 5), and that exception extends even to the 2d sing.

§ The verb requires the substitution of चङ् for लि (Ch. 16 § lit. 12. *).

¶ This is one of the verbs, (others are वृश्च, वृश्च, नश, जन, ड्व, पु and दुः) excepted from the admission of the middle voice, with the reflexive sense, in the causative.

It equally forbids ड्व for उ in the prior syllable before सन् (Ch. 18 § iv 6 §), and so 'ड्व' for 'उ' सि is followed by चङ्; hence it is the root like सन् (ibid 10).

‡ VO'RADE'SA makes the root स्वत्तुव in 3rd sing. with सु (सुत्तुव) 3rd sing. in the middle voice. In the 1st sing. it is सुत्तुव (सुत्तुव) 1st sing. in the middle voice.

** The root ड्व is सिञ् (Ch. 17 § 1 & 5) in the 1st sing. in the middle voice.

or सोषवीति. PASS. सूयते.†† Aor. p. असावि.

41. श्रु[श्रवणे] tr. to hear.* शृणोति (3d du. शृणुतः. pl. शृण्वन्ति. 2d sing. शृणोषि. 1st sing. शृणोमि. du. शृणुवः or शृण्वः. pl. शृणुमः or शृण्वमः).† श्रुश्राव (3d du. श्रुश्रुवतुः. 2d sing. श्रुश्रोथ.† pl. श्रुश्रुव. 1st sing. श्रुश्राव or श्रुश्रव. du. श्रुश्रुव. pl. श्रुश्रुम). श्रोता. श्रोष्यति. शृणोतु (3d du. शृणुतां. 2d sing. शृणु. 1st sing. शृणुवानि. Ben. 3d and 2d sing. शृणुतात्). अशृणोत्. शृणुयात् and Ben. श्रूयात्. अश्रौषीत्. अश्रोष्यत्. DES. श्रुश्रूषते.‡ CAUS. Aor. p. अश्रुश्रवत् and अशिश्रवत्.§

the 5th class (षृञ्), by the *Asya*, with the concurrence of MAITREYA and ATREYA but VARDHAMANA extends it to this verb, and both opinions are allowed by MADHAVA and BHATTARAJI

†† The final vowel of the root becomes long before सन् beginning with the consonant (Ch 19 § 1. 2), and the initial of the root is not changed to षृ (Ch 18 § 11 3)

‡‡ The final vowel of the root becomes long before य् distinguished by a mute क् and झ् (Ch 19 § 1 4)

* VO/PADENA states this irregular verb, as also synonymous with a similar regular one (39 a note) in signifying 'to go'

† The verb takes श्र, and is converted into शृ (Ch 16 § 11 7 †) Since the affix is a *for-ward* one, in right of the mute श्र (Ch 16 § 11 5), but contains no mute प, it is fictitiously distinguished by a mute झ् (Ch 17 § 14 1), and consequently does not permute the preceding vowel.

The terminating vowel of that affix, not being preceded by a conjunct, is changed to व् before vowels (Ch 19 § 11 3), and may be expunged before व् and म् (ibid 5).

‡ Here, again, the prefix इद् is expressly excepted in the *Rem p* (Ch 17 § 1 1 §)

‡ श्रु is deponent in the desiderative (See 32 a note), unless joined with the preposition प्रति or आङ्. Ex. आश्रुश्रूषति.

The verb itself is deponent in conjunction with सम्, provided the form be 1st and 2nd. Ex. संश्रुणुते. संश्रुश्रुवे. Imp. ८२ संश्रुष्वीत् or Ben. संश्रोषीष्ट. Aor. १ समश्रोष्ट.

§ The root here optionally substitutes इ for उ in the prior syllable (Ch. 18 § 14. 6 §). See 39

42. धु [स्थैर्ये] *intr.* to be firm or fixed.* ध्रुवति. दुध्राव (2d sing. दुध्रोथ or दुध्रविथ. 1st du. दुध्रुविव). ध्रौता.

43. दु. 44. दु [गतौ] *tr.* to go † दवति. दुदाव (2d sing. दुदोथ or दुदविथ. 1st du. दुदुविव). द्रोता. Also द्रवंति. दुद्राव (2d sing. दुद्रोथ. 1st du. दुदुव†). द्रोता. *Aor. p.* अदुदुवत्. || CAUS. द्रावयति. *Aor. p.* अदुद्रवत् or अदिद्रवत्.

45. जि. 46. जि [अभिभवे] *tr.* * to conquer or reduce. *intr.* * to be overcome or reduced. ‡ जयति. जिगाय. Also ज्रयति. जिज्राय (3d du. जिज्रियतुः. 2d sing. जिज्रयिथ or जजेथ. 1st du. जिज्रयिव) जेता. जेथति. ज्रयतु. अज्रयत्. ज्रयेत् or ज्रीयात्. अज्रैषीत्. अज्रेषत्. DES. जज्रीषति. INT. जेज्रीयते &c. CAUS. जाययति, -ते. *Aor. p.* अजिज्रयत्, -त.

जु *tr.* * to go or move. *intr.* * to speed or move with celerity. † जवति.

* RAMA'NA'THA observes that some interpret this, [गतौ] * to go * See धु 6th cl.

† VO'PADE'VA assigns to the second root, an additional acceptance [सुतौ]; which DURGA'DA'SA explains by (क्षरणं), * distilling or dropping * See दुदु and दु 5th cl

‡ The prefix रट् is not here admitted in the *Āer p* (Ch 17. § 1. 1 §).

§ This root substitutes चङ् for ल्लि (Ch. 16 § in 12 *), and optionally converts उ into इ in the prior syllable, before णि followed by चङ् treated like सन् (Ch 18 § 11. 6. §. and 10). The verb is restricted to the active voice in the causative (See 39).

§ The term is explained by MA'D'HAVA and BHATT'OJJI, (न्यूनीकरणे) * lessening; and intensively (न्यूनीभवनं) * being reduced * See जि Ch. 21. xiv 55.

¶ This root is placed here by MA'D'HAVA, as a supplementary verb (*Sautrad'hau*). He says its import is 'motion' (गत्यर्थः); but some expound it 'velocity' (वेगः). VO'PADE'VA inserts it as a regular verb, and his interpretation (रंहत) is explained by DURGA'DA'SA (वेगगतिः) * rapid motion *

ARTICLE III.

Deponent Verbs

1. झिङ् [ईषद्भूसने] *intr.* to smile * स्मयते. सिञ्चिष्ये (2d du. सिञ्चिष्यिष्ये or -ष्ये). स्मेता. DES सिस्मयिष्यते.†

2 गुङ् [अव्यक्तेशब्दे] *intr.* to sound indistinctly. गवते. जुगुवे (2d sing जुगुविषे). गोता. DES जुगुप्षते.

3. गाङ् [गतौ] *tr.* to go, move, or approach गति ‡ (3d du. and pl. गतिः॥ 2d sing गासे. 1st sing गै). जगे (3d du जगति. 2d sing. जगिषे. 1st sing जगै). गाता. § गास्यते. गातां (2d sing गास्य. 1st sing. गै). अगात (3d du अगातां). गेत (3d du गेयातां) or Ben. गासीष्ट. Aor. p. अगास्त (3d du अगासातां. pl अगासत. 2d sing. अगास्याः. 1st sing. अगासि). Cond. f. अगास्यत. DES जिगासते. INT. जेगीयते &c. CAUS गापयति. Aor p अजीगपत्.

* RAMA'NA'YA remarks, that some make the initial originally dental, but others reckon this erroneous Ch 18 § 11. 1 ‡

† The verb requires the prefix in the desiderative (Ch 17 § 1. 1 *)

It is deponent in the causative, provided the exciter of the sentiment, which is signified by the verb, be the immediate object of that sentiment, and under the same condition, it requires the substitution of आ for the diphthong ए, into which ई is converted before णि (Ch 18 §

11. 1) Ex विस्मापयते astonishes. विस्माययति excites surprise &c.

‡ HARADATTA, and the *Asya* make this a verb of the 2d class. But MAITREYA and the rest place it here. The result is the same, for in one mode, the affix (शप्) is expunged, in the other it merges regularly in the homogeneous radical vowel. See गा 3d cl also गा and गाङ् substituted for शण् and शङ्. Ch 24 § 1

§ रु (3d. pl) is changed to अत् after an inflexion ending in a vowel other than अ (Ch 16 § 11. 1), for, here, the affix, being merged in it, does not intervene

§ The rule for converting आ into ई (Ch 19 § 11. 4. 2), and that, which converts ई into अ (Ch 16 § 14. 1. 1) do not regard this root.

4. कुङ्. 5. वुङ्. 6. उङ्. 7. डुङ् [शब्दे] *intr.* to found.* बवते. चुकुवे. *INT.* कोकूयते &c.† So बवते. जुवुवे. Also अवते (3d *du.* अवते. 2d *sing.* अवसे. 1st *sing.* आवे). उवे (3d *du.* उवाते. 2d *sing.* उविषे). औता. औष्यते. अवतां. आवत. आवेत and *Ben.* ओषीष्ट. औष्ट or (in construction with माङ्) ओष्ट. औष्यत. *Dfs.* उषिषते. Likewise डवते डुडुवे.

8. च्युङ्. 9. ज्युङ्. 10. पुङ्. 11. पुङ् [गतौ] *tr.* to go or approach.‡ च्यवते. चुच्युवे. च्योता. *CAUS. Aor. p.* अचुच्यवत् or अचिच्यवत्. || So ज्यवते. जुज्युवे. Also प्रवते. पुप्रुवे. *CAUS. Aor. p.* अपुप्रवत् or अपिप्रवत्. Likewise प्ववते. पुपुवे. *CAUS. Aor. p.* अपुपुवत् or अपिपुवत्.

12. रुङ् [गतिरेषणयोः] *tr.* to go. † to kill.§ रवते. रुरुवे. *CAUS.*

* 'Others,' says BHAT'TO'JI, read उङ्, कुङ्, खुङ्, गुङ्, वुङ्, डुङ्. The *Cātantra* does so. VO'FADE'YA infers all these roots. But MAITRE'YA's text is here followed. DE'VA and the *Nyāsa*, cited by MA'D'HAVA, interpret कुङ् [अव्यक्तशब्दे] 'to found indistinctly.' See कु 2d. cl. and कुङ् 6th. cl.

† The verb irregularly retains the guttural letter unaltered in the prior syllable, before यङ् (Ch. 18. §. iv. 4. 1.).

‡ NANDI' reads for the second root जु; but that is censured by MA'D'HAVA, on the authority of HARADATTA and others, who make it a supplementary verb (ii. ad finem). Yet VO'FADE'YA infers this also, besides a variation of the first root, thus: च्युङ्, क्युङ्, ज्युङ्, जुङ्, [गतीं]. The three first of these, with क्युङ्, occur in the *Cātantra*, and in the text of MAITRE'YA. This author adds, on the authority of 'some,' क्लुङ्, which MA'D'HAVA and BHAT'TO'JI cite in the same manner. But DURGA'DAS' so quotes a different root, क्युङ्.

§ ३ is here, as in the two last of these four roots, optionally substituted for उ, in the prior syllable, before णि followed by चङ् and treated like सन् (Ch. 18. §. iv. 6. §. and 10.).

§ BHAT'TO'JI expounds रेषणं by हिंसा; and VO'FADE'YA's interpretation [बधे

Aor. p. अरीरवत्.*

13. धृङ् [अवध्वंसने] *intr.* to fall.† धरते. दध्ने.

14. मेङ् [प्रणिदाने] *tr.* † to exchange or barter. ‡ to restore.‡ मयते, ममे (2d. *sing.* ममिषे), माता, मास्यते. मयतां. अमयत. मयेत and *Ben.* मासीष्ट. अमास्त. अमास्यत. *Des.* मित्सते.॥

15. देङ् [रक्षणे] *tr.* † preserve, or protect. दयते. दिग्ये (3d. *du.* दिग्याते 2d. *sing.* दिग्यिषे 1st. *sing.* दिग्ये).§ दाता. *Aor. p.* अदित (2d. *sing.* अदिथाः 1st. *sing.* अदिषि).॥

गार्थी] agrees with this. But RA'MACHANDRA reads [भाषणेच] 'to speak' and the *Tatwajchandra* states a variation [रोषणेच]; which is the reading of the *Calantra*, interpreted by RAMA'NA'THA (हिंसा) 'killing.' However, the *Mantram* quotes a different interpretation (कोपोत्पादनं) 'the exciting of wrath' adding, that all these variations are rejected, being unnoticed by MA'D'HAVA and others. See रु 2d. cl.

* उ, in the prior syllable, is converted into ३ before the femivowel followed by अ; and the long vowel is substituted (Ch. 18. §. iv. 6. and 10.).

† The term is explained by RAMA'NA'THA and others (पतनं) 'falling.' But GO'VINDA-BHAT'TA reads अवध्वंसने, and expounds it in the contrary sense (स्थापनं) 'placing.' See धृञ् i. 4.

‡ MA'D'HAVA expounds प्रणिदानं by (विनिमयः) 'barter,' and says "others" explain it (प्रत्यर्पणं) 'delivering back.' BHAT'TO'JI admits both interpretations. The *Calantra* and VO'FADE'VA state प्रतिदाने; which RAMA'NA'THA translates (परिवर्तः) 'exchange.'

§ This root is included in the rule for the indispensable permutation of the preposition नि (Ch. 18. §. ii. 11. *). *Ex.* प्रणिमयते. *Aor. p.* प्रणयमास्त.

It is similarly comprehended in that for changing the final to रस् (convertible into रत्) before सन् (Ch. 18. §. iv. 7.).

§ The verb substitutes, in the *Rem. post.*, दिगि, which does not admit reduplication (Ch. 18. §. iv. 3. *).

¶ Since the verb is denominated घु (Ch. 16. §. i. 1. 7.), ३ is substituted for the final (Ch. 16.

16. श्यैङ् [गतौ] *tr.* to go. श्यायते. शश्ये. श्याता.

17. ष्यैङ् [वृद्धौ] *intr.* to grow or increase. प्यायते. पष्ये. प्याता.

18. त्रैङ् [पालने] *tr.* to guard or save * त्रायते. तत्रे. त्राता.

‡ The following roots have an acute accent on the vowel †

19. पृंङ् [पवने] *tr.* to purify or cleanse. † पवते. पुषुवे (2d. *sing.* पुषुविषे). पविता. DES पिषविषते.॥

20. मृङ् [बंधने] *tr.* to bind or make fast मवते. DES मुमृषते.

21. डीङ् [विहायसंगतौ] *intr.* to fly or pass through the air. † डयते. डिये. डयिता. DES डिडयिषते.

‡ The next verb is restricted to the act of swimming.

22. तृ [स्नवनतरणयोः] *intr.* * to float or swim *tr.* * to navigate or pass afloat. † to surpass or overcome ‡ तरति. तर्तार (2d. *du.* तेरतुः

§ 11 2 §), and सिच् contains a mute कृ (ibid) and is p-geed after the short vowel before a कल् consonant (Ch 16 § 11 11 *).

* CRASADIS'WARA, cited by DURGA'DASA, remarks, that "some fix चा, with this inflexion, as a verb of the 2d class

† These roots consequently admit the prefix इट् (Ch 17 § 1 1 †).

‡ RAMA'NATHA expounds this (पवित्रभावना) 'rendering pure,' VO'ADE'YA'S interpretation is [शोधे] 'cleansing' See पूञ् 5th cl

§ This verb requires the prefix in the desiderative, by a special rule (Ch 16 § 1 1 *), although it be monosyllable ending in an उक् vowel (Ch 16 § 1 1 §)

§ "Some" as observed by MA'D'HARA, read विहायसंगतौ 'the motion of birds' But that reading is censured by the *Tatvachandria* and BHAT'TOJI. It is cited as a variation by CHANDRA and DHANAPALA, who themselves explain the root, (आकाशगमने) 'to move through the air' विहायसा is expounded in the *Manu* sm., (आकाशेन) 'by the sky,' and VO'ADE'YA'S interpretation is (नभोगतौ) 'moving in the atmosphere' See डीङ् 4th cl

§ RAMA'NATHA expounds the first term, (मज्जनाभावः) 'privation of sinking, and the second, (अभिभवः) 'overcoming' VO'ADE'YA states three acceptations [तरेऽभिभवे पुंशो].

2d *freq.* तेरिष्य. *pl.* तेर. 1st. *freq.* ततार or ततर). तरिता or तरीता.
Imp. &c. Ben तीर्यात्. *Aor. p.* अतारीत् (*du.* अतारिषां 2d *freq.* अतारीः). *Drs.* तितीरिषति and तितरिषति or तितरीषति. *MIDDLE*
v. यतितरते. *Rem. p.* -तेरे. *Abs. f.* -तरिष्यते or -तरीष्यते.
Imp. &c. Ben. -तरिषीष्ट or -तीरिषीष्ट. *Aor. p.* व्यत्यरीष and
 व्यत्यतरिष्य or व्यत्यतरीष्य. *PASS Abs. f.* तारिता, तरिता or
 तरीता. *Imp. &c. Ben.* तारिषीष्ट, तरिषीष्ट or तीरिषीष्ट. *Aor. p.*
 अतारि (3d. *du.* अतारिषातां, अतरिषातां, अतरीषातां.
 2d *pl.* अतारिद्धं, -ध्वं, अतरिद्धं, -ध्वं, अतरीद्धं -ध्वं, or
 अतीद्धं).*

SECTION III.

ROOTS WHICH REFUSE THE PREFIX ३ट् BEFORE A'RD'HA-
 D'H.ATUCA AND SIMILAR AFFIXES †

ARTICLE I.

Verbs conjugated with सन्; ‡ and originally terminated by Mute Vowels,
 marked with a Grave Accent.

* A root in ऋ substitutes the *guna* element in the *Rem p* (Ch 19 § 11 7), and this verb changes अ to ए in that tense, before a mute द्, and in the 2d *freq* (Ch 19 § 11 8 §)

The vowel may become long in the prefix ३ट् following a root ending in ऋ, unless in the *Rem p* or before सिच् (*Aor p*) in the active voice (Ch 17 § 1 2), and the insertion of the prefix is optional before सन् (ibid 3), and before लिङ् and सिच् in the middle and passive voices

When the permutation with the *guna* or *vriddhi* letter is prevented, र is substituted for ऋ final in a verb (Ch 19 § 11 1), and, इ being as usual subjoined (Ch 1 § vii N B), the vowel becomes penultimate, and is consequently lengthened when a consonant follows the inserted इ (Ch 4 § vii 9)

† Except three roots (u 5 iv 2 and v 8) placed among these on account of other analogies

‡ See Ch 16 § 11 12 The roots are, in this instance, not denominated *d'batu*, as the rules for the irregular affix सन् are inserted by PA'NINI, before that term is premised by him (Lecture 3 § 1 Rule 4 and 5) The use of this distinction will appear in a subsequent note

१. गुप [गोपने] *tr.* ['to conceal.] 'to censure, blame or despise.'
 जुगुप्सते; † जुगुप्सांचत्रे &c. जुगुप्सिता. जुगुप्सिष्यते. जुगुप्सतां.
 अजुगुप्सत. जेगुप्सते and *Ben* जुगुप्सिषीष्ट. अजुगुप्सिष्ट. अजुगुप्सिष्यत.
 २ तिज [निज्ञाने] *tr.* ['to sharpen.] 'to forbear or endure † तिति क्षते.
 ३. मानं [पूजायं] *tr.* ['to revere.] 'to seek knowledge, or investi-
 gate || नीमांसते. §

* MAITREYA states two acceptations [गोपनकुत्सनयोः] 'to hide or conceal' & 'to blame or censure' VO'PADEVA's interpretation is the same, and is explained by DURGA'DA'SA, as by RAJA'NATHA, (अपह्नयोः) 'concealment,' and (निंदा) 'contempt'

The *Caraka* restricts the use of the affix सन् with this and its regular roots (Att 3), to a limited acceptation of the verb viz in this instance, (निंदा) 'censure or contempt' In its other sense, it should be irregular, has SWAMI' (Ex गोपते). But this is erroneous, for the *Bhasya* denies, that the verb occurs in either voice without the affix सन्. NANDI' and MAITREYA, therefore, exhibit derivative nouns only, as examples of the root in its other acceptation. However, even that is wrong, for HARADATTA makes it a different verb. Accordingly BHART'OHARI refers the verb in its regular and first sense, to the 10th class, but without the mute vowel, and consequently not deponent. This opinion had been stated by MA'UHAVI with approbation. See गुप् Ch 21 v 1 गुप् 4th cl and गुप् 10th cl

† The origin, (अपह्नयत्-अपह्नयत्) 'since the root is not here so denominated (see note † in last p 36), the affix is not *Arā* had *hāruca*, as not falling within the definition of that term (Ch 16 § 11 5) consequently, it does not take the prefix इष्ट (Ch 17 § 1), nor is the radical vowel permuted (Ch 19 § 14 2)

‡ Here also the text of MAITREYA exhibits two acceptations, [निशामने क्षमायांच]; corresponding with the two *ś-*s stated by VO'PADEVA, [सिते क्षांतौच]; the first being explained by DURGA'DA'SA (तद्वर्णकरणं) 'sharpening, the other (सहनं) 'enduring'

The *Caraka* similarly restricts the irregular verb to this last acceptation and the verb, taken in its first sense, is by some conjugated regularly (Ex तेजते sharpens); by others confined to derivative nouns (Ex तेजनं the act of sharpening); but referred by the best authorities to the 10th class, as a verb not deponent. See तिज 10th cl

§ The sense of the irregular verb only is noticed by MAITREYA, it is expounded by RAJA'NATHA, 'disquisition attended with reverence, both acceptations are inferred by VO'PADEVA [विचारे चार्चे] 'to intelligibly and to revere' The *Caraka* limits the irregular verb to

४ बध् [बंधने] tr. [to bind] *to loathe.* वीभत्सने.†

ARTICLE II.

The four first Roots have a Grave Accent on the Efficient Vowel; and the lie marked on the Mute Vowel

1. २१ [राभस्ये] intr to commence † आरभते. आरभे (2d sing. आरभिसे. 1st du. आरभिवहे). आरब्धा.॥ आरभ्यते. § Imp &c.

one acceptance (जिज्ञासायां) 'the defining, or seeking, of knowledge' The regular verb, signifying 'to worship or revere,' belongs to the 10th class See मान Ch 20 Some erroneously conjugate it as a deponent verb of the 1st class

§ ३, being substituted for the vowel in the prior syllable (Ch 18 § iv 6), becomes long in this irregular verb, as well as in बध्, दान and शान.

* Her-, likewise, MAITREYA's text exhibits the regular सर्वेण and वोपादेयां co-both acceptations, [बंधने निंदेच] 'to bind, *to hate or despise' The *Gunas* confine the irregular verb to the last acceptance, expressed by (वैरूप्ये) 'transformation, which HARADATTA expounds 'a change of mind, occasioned by a disagreeable sensation, such as that of stench' accord'g), BHATTOLI expresses the restricted acceptance by (चिन्तविकारे) 'a change of affection of the mind' The regular verb, signifying 'to bind or tie,' is referred by the best authorities to the 10th class See बध् 10th cl However, DURGADA'SA, citing here, (as under the preceding roots,) RAMANATHA'S opinion, that it is not conjugated in the 1st class, quotes an instance of its being nevertheless so employed Ex बध्ते.

† The substituted vowel, ३, becomes long (See a preceding note §) The initial soft consonant (बश्) becomes spirated (Ch 4 § vi 3 *)

‡ MA'DHAVA and BHATTOLI explain the term, by (उपक्रमः) 'making a beginning.' GOVINDABHATT'A, by (निर्विचाराप्रवृत्तिः) 'unhesitating application' RAMANATHA, by (उत्सुकीभावः) 'desireful occupation' the last adds, that, preceded by आहू, it signifies (आरंभे) 'commencement' V. MAHA and others exhibit the verb with the preposition prefixed but the simple verb is also used

§ Since the root is a monosyllable with the grave accent on the vowel the prefix २ट is precluded, unless in the Rem p (Ch 17 § i 1)

ध् is substituted for त् (*As first*) following the aspirated soft consonant (Ch 16 § iii 13) and this is converted into the unaspirated one, before the soft consonant (Ch 3 § iii 3)

§ The radical ३ is changed to the hard consonant (प), before the sibilant (स). Ch 3 § iii 3*

Ben आरंभीष्ट. Aor. p. आरब्ध.* DES. आरिप्सते. INT. आरारभ्यते
and आरारंभीति† or आरारब्धि. CAUS आरंभयति. Aor. p.
आरंभत्.

2. टुलभष्टं [प्राप्ति] tr. to obtain or gain. लभते.‡

3. ध्वज [परिध्वजे] th. to embrace. स्वजते.॥ सखजे (2d sing.
सखजिषे or सखंजिषे).§ खंक्ता. खंद्यते. Imp. &c. Ben खंदीष्ट.
Aor. p. अखंक्ता. DES सिखंद्यते.॥ INT. साखज्यते and साखंजीति
or साखंक्ति. CAUS खंजयति.

4 हृद [पुरीषोत्सर्गे] inth. to discharge feces हृदते. जहृदे.
(2d sing. जहृदिषे). हन्ता. Aor. p. अहन्त. DES जिहृत्सते.

* A blank being substituted for स deduced from सिच् (Ch 16 § iii 11 *), धू is put for
त्, and दू for भू, as before (note † in last page)

† This root takes (नुम्) न्, when a vowel is subjoined (except शप् and लिट्). Ch 19
§ vii 3 §

न् is changed to an *swara*, and this becomes homogeneous to the subsequent consonant (Ch 3
§ iv 2 and 3)

‡ This also takes न् in like circumstances, subject, however, to further irregularities See *Deri-*
vation of Participles &c

§ The nasal (न्) is expunged from this root, when शप् follows (Ch 19 § vii 2)

§ लिट् has optionally a mute क् when subjoined to this root (Ch 16 § iv 1 †), and the
penult nasal may be consequently omitted (Ch 19 § vii 1) It must be omitted before any other
affix containing a mute क् or ड् (ibid).

¶ The permutation of स with ष, does not take place in the desiderative (since the affix is
converted into ष); but it does so in other inflections (Ex प्रतिष्वजते); notwithstanding
the intervention of the prefix अट्; optionally, however, regarding that prefix, if the preposition be
परि, नि, or वि (Ex पर्यध्वंक्ता or पर्यखंक्ता): it does not take effect in the *Re +*
pass, with the prior syllable intervening, but only in the prior syllable itself (Ex परिष्वजते).
Ch 18 § ii 3 4 5 and 9

☞ The next has an Acute Accent marked on the Mute Vowel; and the like affecting the Efficient one.

5. जिद्विदा [अव्यक्तेशदे] intr. to found inarticulately.* द्वेदति.
चिद्वेद. द्वेदिता.

☞ The following have a Grave Accent on the Efficient Vowel; and an Acute one marked on the Mute Vowel.

6. खंदिद् [गतिशोषणयोः] tr. * to go or approach. intr. * to dry or become arid. खंदति.† चखंद (2d sing. चखंदिथ or चखंथ. 1st du. चखंदिव). खंन्ता. खंत्यति. Imp. &c. Ben. खद्यात्. Aor. p. अखादत् (3d du. अखादतां) or अखंन्सीत् (3d du. अखंन्तां. 3d pl. अखंन्तुः).‡ Des. चिखंन्सति. INT. चनीखाद्यते and चनीखंदीति or चनीखंन्ति.॥ PASS. खाद्यते.

7. यम [मैथुने] intr. to copulate.§ यमति. ययाम (3d du. येमतुः).

* See जिद्विदा 4th cl. DURGA'DA'SA says "some" read जिद्विडा in this place.

† This verb, joined with परि, may permute the initial (Ex. परिखंदति or परिखंदति); and so may its derivatives (except certain participles) joined with वि; but not the conjugated verb (Ex. विखंदति not, as some write, विखंदति). Ch. 18. §. 11 6 †.

‡ अद् is optionally the substitute of क्षि, as indicated by the mute इद् (Ch. 16. §. 11. 12.).

§ This verb annexes नी to the prior syllable in the intensive (Ch. 18 §. 11 9 *).

The radical न् is expunged before an affix distinguished by a mute क् or इ (Ch. 19. §. vii. 1.)

§ This reading, stated by MA'D'HAVA as a variation, is here adopted on the authority of BHAT'TO'JI and VO'FADE'YA. But MAITREYA inserts विपरीते in the interpretation, and expounds it 'opposite act.' PURUSHACA'RA reads मयविपरीतोमैथुने; and explains it, 'मय reversed (i. e. यम) signifies to copulate.' RAMA'NA'THA expounds the term (रतं)

'voracious intercourse.' MAITREYA observes, that some read जम. D'HANAPA'LA and SA'CA-TA'TANA insert both verbs, according to MA'D'HAVA's quotation from them; but he shows, that this disagrees with the Nyasa and Padamanjari, and contradicts VYA'GHRAHU'TI'. Yet VO'FA-DE'YA states जम and जमि as synonymous with यम. RAMA'NA'THA says some read यमि.

2d *sing* येभिश्च or ययव्. 1st *du.* येभिव्). यव्या. यप्स्यति. *Aor. p.* अयाप्सीत् (3d *du.* अयाव्यां).

8. णम [पृङ्ग्वेश्वदेच] *tr* *to salute *intr* *to found *to bow or bend * गमन्ति. ननाम (2d *sing* नेमिश्च or ननंश्च). नन्ता. *Aor. p.* अनंसीत् (3d *du.* अनंसिष्ठां).

9. गम्लृ. 10. सृष् [गतौ] *tr* to go or approach गच्छति.† जगाम (3d *du.* जग्मतुः.‡ 2d *sing* जगंश्च or जगमिश्च. 1st *du.* जग्मिव्). गन्ता. गमिष्यति.॥ गच्छतु. अगच्छत्. गच्छेत् and गम्यात्. अगमतु. § अगमिष्यत्. *DES* जिगमिषति. *INT.* जंगम्यते &c *CAUS.* गमयति. *Aor p* अजीगमत. *MIDDLE V.* संगच्छते. ¶ संजग्मे (3d *du.* संजग्माते**). संगन्ता. *Imp &c Ben.* संगंसीष्ट or संगंसीष्ट.†† *Aor p.*

* MADHAVA omits the 2d and interpretation. But MAITREYA, BHATT'JI and the rest retain it. VOFADEVYA also states two acceptations [शब्दनयोः], the last of which is explained by DURGA DASA in two senses (नमस्कारः and नम्रीभावः); and, on the other, he remarks, that it is not applicable in the common dialect

The root is by 'some erroneously read with a mute उ, as is remarked in the *Mantram*

The verb is optionally मित्, when single, but indispensably so, if joined with a preposition. Ch 22 § 2 iii 3

† ह् is substituted for the radical final, before the subjunctive mute श् (Ch 19 § vi 3), and त् (तुक), convertible into च्, as is usual prefixed to it (Ch 3 § iv 4*)

‡ The penult is expunged, before a vowel distinguished by a mute क् or झ् (Ch 19 § i 1)

§ In the active voice, the verb requires इट् to be prefixed to स (Ch. 17 § i 3 §)

¶ अङ् is the substitute for लि, on account of the mute लृ (Ch 16 § iii 12 † p 142), and the penult is retained (Ch 19 § i 1)

‡ This verb, being used intransitively, with the preposition सम् joined to it, becomes deponent

The compound causative verb आगमि is deponent, when patience (or a delay) is signified.

Ex आगमयस्व तावत् 'wait a little'

** The penult is expunged See note ‡

†† With this verb, लिङ् and सिच् have optionally a mute क्, in the middle and passive voice (Ch 16 § iv 2 §)

समगत or समगस्त (3d du. समगस्तां or समगंस्तां).

Also सर्पति. ससर्प (2d sing. ससर्पिथ). त्वहा or तप्ता. त्वश्यति or सश्यति. Aor p असृषत् (3d du. असृषतां).† DLS. मिर. शत. INT. सहींसृष्यते &c. CAUS. सर्पयति. Aor p अससर्पत् or असीसृषत्.‡

11. यम [उपरमे] inty., to stop or cease, to refrain॥ यच्छति.‡ ययाम (2d sing. येमिथ or ययंथ). यंता. यंस्यति. यलत्. ययच्छत्. यच्छेत् and Ben. यम्यात्. अयंसीत् (3d du. अयंसिष्टं). अयंस्यत्. CAUS. यमयति or यामयति.‡ MIDDLE V आयच्छते.*.

* Since the accent on the prefix **य** is originally a grave one, **य** may be inferred after the vowel (Ch 17 § 11 5), which is then permuted with the femivowel, the **य** having an **अ** in it **यल** and no mate **क**.

† Some, pretending that the substitution of **अइ** is optional, vary the *for post*, (**असर्षति** or **असार्षति**). But that is censured in the *śān rama* as an error.

‡ **य** may be retained by substituting it for the like radical, in the *for post* of the causative. (Ch. 19 § 1 2)

§ MA'DHAVA cites MAITREYA as observing, that some assign a mate **उ** to this verb VOFADEVA does so. His interpretation (उपरतिः) is explained by DURGADAKA (निवृत्तिः) 'flopping or refraining'.

§ Here, also, **क** is substituted for the final, before a mate **श** (Ch 19 § 11 3).

§ It has, or has not, a mate **म**, according to the difference of import. See Ch 22 § 2 in 7.

** This verb, joined with the preposition **आइ**, is deponent, if it be intransitive, or if it govern, as the object, a member of the agent's body. Ex आयच्छते पाणिं puts forth or lifts his hand.

With the same preposition (**आइ**), or with **सम्**, or **उद्**, admits the middle voice (unless books or study be the subject) when the effect concerns the agent, as in separate reflexive term is added. Ex संयच्छते व्रीहीन् heaps together his own rice.

It is deponent, being joined with **उप** and signifying to make one's own, or (as some think) to express, and when the verb bears this last sense, सिच् or मल्लि.‡ as a mate **क**. Ch 16 § 11 2 6). Ex रामः सीतामुपायत or उपायंस्त RAMA married SITA.

12. तप [संतापे] *tr.* to heat or burn.* तपति. तताप (2d *sing.* तेषिघ्न or ततप्य). तप्ता. तप्स्यति: *Aor. p.* अताप्सीत् (3d *du.* अताप्तां).† *PASS.* तप्यते.‡ *Aor. p.* अतप्त्.॥

13. त्यज [हानौ] *tr.* to quit or abandon.§ त्यजति. तत्याज (2d *sing.* तयजिघ्न or तयवध). त्यक्ता त्यज्यति. *Aor. p.* अत्याक्षीत् (3d *du.* अत्याक्तां).

14. वंज [परिष्वंगे] *tr.* to embrace.¶ सजति.** ससंज (3d *du.* ससंजतुः. 2d *sing.* ससंजिघ्न or ससंकथ. 1st *du.* ससंजिव).†† संक्ता. संध्यति. सजतु. असजत्. सजेत् and *Ben.* सज्यात्. असंक्षीत्

When the import of the verb is 'to divulge another's faults,' सिच् has a mute क् (Ch. 16. §. iv. 2. §.); and the final letter of the root being a nasal, is expunged before the subjoined consonant (Ch. 19 §. i. 1.). *Ex. Aor. p.* उदायत् (*du.* उदायसातां *pl.* उदायसत्).

* VO'PADE'VA states this as bearing two senses [दवैश्ययोः]; the first of which is explained by DURGA'DA'SA (उपतापः) 'heating,' and the second belongs to the similar root of the 4th class.

Joined with the preposition उद् or वि, the verb is deponent, if it be intransitive, or if it govern, as the object, a member of the agent's own body. *Ex.* उन्नपते, वितपते, shines, or flames. See तप 4th and 10th cl.

† स, deduced from सिच्, is expunged, when preceded and followed by a कल् consonant (Ch. 16 §. iii. 11. *).

‡ The verb is conjugated in the passive voice, with an active sense, when devotion or austerity is the object governed by it. *Ex.* तप्यते तपस्तापसः the devotee accomplishes an act of devotion.

§ If the verb signify regret, or repentance, as also in the reciprocal passive, सिच्, instead of चिष्, is substituted for क्षि (Ch. 16. §. iii. 12. §.). *Ex.* अन्ववातप्ता पापेन कर्मणा he was distressed by a sinful act

§ DURGA'DA'SA interprets हानिः by (वर्जनं) 'avoiding.'

¶ VO'PADE'VA's interpretation is [संगे] 'accompanying or comprising.'

** न् is here expunged before शप्, as well as before a mute क् or ड् (Ch. 19. §. vii 2.).

†† Since the root ends in a conjunct, the affix has no mute क् in the *Rem. p.* (Ch. 16. §. iv. 1).

(3d du असंक्षीणा). असंक्षयत्.

15 दृशिर् [प्रेक्षणे] *tr.* to see. पश्यति.* ददर्श (2d sing. ददृशिथ or ददृष्ट†). द्रष्टा.‡ दृश्यति. पश्यतु. अपश्यत्. पश्येत् and *Ben* दृश्यात्. अदर्शत् (3d du. अदर्शतां) or अदृक्षीत्.|| अद्रक्ष्यत्. *DES.* दिदृक्षते.§ *INT.* दरीदृश्यते &c. or दर्दधि &c. *CAUS* दर्शयति. *Aor. p.* अदीदृशत् or अददर्शत्.¶ *MIDDLE V.* संपश्यते.** *PASS.* दृश्यते. *FUT.* दर्शिता or द्रष्टा. *Aor. f.* दर्शिष्यते or दृक्ष्यते. *Imp. &c. Ben.* दर्शिषीष्ट or द्रक्षीष्ट. *Aor. p.* अदर्शि (3d du अदर्शिषातां or अदृक्षातां).††

16 दंश [दशने] *tr.* to bite or sting §§ दशति. ||| ददंश (2d sing ददंशिथ or ददंष्ट). दंष्टा. दंक्ष्यति. दशतु. अदशत्. दशेत् and *Ben* दश्यात्. अदंक्षीत् (3d du अदंष्टां). अदंक्ष्यत्. *DES.* दिदंक्षति. *INT* दंदश्यते &c §§

and न् is consequently not expunged in that tense Ch 19 § vii

* पश्य is substituted for the root, before a mute शू (Ch. 19 § vi 4)

† The use of the prefix is here optional (Ch 17 § 16 †)

‡ अ must be inserted in this root, when a ऊल् consonant, not distinguished by a mute क्, is subjoined (Ch 17 § 14 5) The radical is of course changed to इ before that inserted vowel.

§ अइ may be substituted for च्छि, on account of the mute इइ; else सिच्च्, not वच्च्, is the substitute of that affix (Ch 16 § iii 12 †) The गुण's element is, in this root, inserted for the radical vowel, when अइ follows

§ The desiderative of this verb is deponent

¶ The vowel may be here retained by substituting it for the like radical (Ch 19 § v 2)

** The verb is deponent, when joined with the preposition सम्, provided the sense be intransitive

†† The treating of the root in the future &c of the passive, as in the 3d sing *Aor. pass.* is allowed in this verb (Ch 17 § 17 †)

‡‡ The term (दशनं) is formed irregularly MADHAVA and BHARTOJI explain it as the act of a fanged animal DURGA DA SA reads दंशनं; and notices the other as a variation

|| न् is expunged before शप् (Ch. 19 § v 2)

§§ Though the penult न् have been expunged before the mu e इ, this verb adds न् to the prior syllable of the infinitive by special rule (Ch 18 § 17 9 *).

17. कृष [विलेखने] *tr.* to drag along; to furrow.* कर्षति. चकर्ष (2d *sing.* चंकर्षथ). कर्षा or कृषा.† कर्ष्यति or कृष्यति. *Aor. p.* अकृक्षत् and अकार्षीत् or अकृषीत् (3d *du.* अकृक्षतां and अकार्षां. or अकृषां).‡ Des. चिकृक्षति.॥
18. दह [भस्मीकरणे] *tr.* to burn or reduce to ashes. दहति. ददाह (2d *sing.* देहिथ or ददाध). दग्धा.§ ध्वयति. अधाक्षीत् (3d *du.* अदाग्धां). Drs. दिधक्षति. INT. दंदक्षते &c.¶
19. मिह [सेचने] *tr.* to sprinkle. मेहति. मिमेह (2d *sing.* मिमेहिथ). मेढा. मेध्यति. *Aor. p.* अमिक्षत्.

A R T I C L E - I I I.

*Conjugated with सन्.***

1. क्ति [निवासेरोगापनयनेच] *intr.* ['to dwell.] *tr.* 'to cure of heal.†† चिकित्सति.

* MA'DHAVA and BHAT'TO'J explain the term by (आकर्षणं) 'dragging along;' which agrees with VO'RADE'VA's interpretation [आकृषि]. The verb governs two objects. See कृष 6th cl.

† The insertion of अ् is optional, since the penult क्ति is gravely accented (Ch. 17. §. iv. 5.).

‡ In this verb, as in स्पृश and मृश, the *Aor. p.* may substitute either सिच् or वस् for चि.

§ सन् has here a mute क् (Ch. 16. §. iv. 2.), which prevents the permutation of the radical vowel as well as the insertion of अ्.

¶ ह् is converted into ध्, because the initial of the root is द् (Ch. 4. §. vii. 3.).

¶ In the intensive of this verb, the prior syllable takes न् (Ch. 18. §. iv. 9. *).

** The first root has an acute accent marked on the mute vowel; and the two others, a circumflex.

†† Like similar irregular verbs (Art. 1.), this is restricted by the *Class. trati* to a limited acception. In its other senses ('to dwell. 'to desire.) it belongs to the 10th class; though

2. दा॒न [खंड॒ने] *tr.* [‘to cut.] ‘to straighten. 3to be straight.*
दा॒दांसति. M. V. दा॒दांसते.†

3. शान [तेज॒ने] *tr.* to sharpen.‡ शी॒शांसति; M. V. शी॒शांसते.

ARTICLE. I.V.

The following have a Circumflex marked on the Mute Vowel, and a Grave Accent founded on the Original Radical §

1. दुपचष् [पाके] *tr.* to prepare (boil, &c.); to mature.§ पचति.
षपाच (2d *sing.* पेचिथ or पपवथ). पक्ता. पद्यति. *Aor. p.*
अपाक्षीत्. MIDDLE V. पचते. पेचे. *Aor. f.* पद्यते. *Aor. p.* अपक्त
(3d *du.* अपक्षातां).

2. षच [समवाये] *intr.* to be connected.¶ सचति. ससाच.
सचिता.**

3. भज [सेवायां] *tr.* to serve or worship.†† भजति. वभाज (3d *du.*
भेजतुः. 2d *sing.* भेजिथ or वंभवथ). भक्ता. भद्यति. *Aor. p.*

VO’RADE’VA inflects it as a regular one of the first; and RAJA’NA’T’HA deny its admitting of conjugation. The *Abharan’a* makes the verb deponent, contrary however to the best authorities. The irregular verb appears likewise to bear other meanings, as ‘to chastize, to remove; to destroy; also, ‘to doubt:’ but, in this last sense, it usually requires the proposition वि.

* In its regular sense (‘to cut), this belongs to the 10th class* though conjugated by VO’RADE’VA in both voices of the first.

† The substituted vowel becomes long, as in the similar irregular verbs before stated. Art. 1. 3.

‡ The special acceptance (निशाने), stated in the *Classical writt*, is the same with the original sense of the root. In other acceptations, it is referred to the 10th class.

§ Except the second root.

§ See पचि 10th cl.

¶ Some, as remarked by MA’D’HAYA, do not admit the root in this place. See षच Ch. 21.
v. 2 and षच for षप Ch. 21 x. 6.

** It is not placed by VA CHAKRAHU’TI, among roots which refuse इट्. Ch. 17 § 1. 1.

†† See भंजो 7th cl भज 2nd भाज 10th cl.

अभाक्षीत्. MIDDLE V. भजते. भजे. Aor. f. भक्षयते. Aor. p. अभक्षीत्.
 4. रंज [रागे] *tr.* 'to tinge or dye. *utr.* 'to be intent' रजति.†
 रंज (2d *sing.* रंक्थ or रंजिथ). रंक्ता. रंक्षयति. Aor. p.
 अरंक्षीत् (3d *du.* अरंक्तां). MIDDLE V. रजते. रंजे (2d *sing.*
 रंजिषे). Aor. f. रंक्षयते. Aor. p. अरंक्षीत् (3d *du.* अरंक्षतां).
 CAUS. रजयति or रंजयति. Aor. p. अरंरजत् or अरंरजत्.‡
 REC. PASS. रज्यति or -ते. Imp. रज्यतु or -ताम्. Abs. p. अरज्यत्
 -त. Imp. रज्येत् or -त.॥

5. शप [आक्रोशे] *tr.* to curse or wish ill § शपति, शशाप (2d *sing.*
 शशप्थ or शेषिथ). शप्ता. Aor. p. अशाप्सीत्. MIDDLE V. शपते.॥
 शेषे. Aor. f. शप्स्यते. Aor. p. अशप्स.

6. त्विष [दीप्तौ] *intr.* to shine.** त्वेषति. तित्वेष (2d *sing.* तित्वेषिथ).
 त्वेषा. त्वेक्षयति. Aor. p. अत्विक्षत्. MIDDLE V. त्वेषते. तित्विषे.

* RAMA'NATHA expounds the term 'the production of a different colour,' and
 (आशक्तिः) 'earnestness' See रंज 4th cl. Also Ch 22 § 2 iii 2

† न् is expunged from the root before शप (Ch 19 § vii 2)

‡ In the Causative, the penult nasal is expunged for a limited acceptance of the verb that of
 'fearing or hunting deer' (Ch 19 § vii 2)

§ In the reciprocal passive, this root may take श्यन् and the active affixes, instead of यक्
 with the reflexive terminations (Ch 19 § ii 3) The other tenses of the REC. PASS. are
 regular Ex Rem. † रंजे. Aor. p. अरंजि.

§ The term is expounded by MA'DHAVA and BHATTOJI, (विरुद्धानुत्थानं) 'dink-
 ing, or wishing, evil' RAMA'NATHA expounds it (गालिदानं) 'giving abuse' See शप
 4th cl

¶ The verb is deponent (or conjugated in the middle voice even with out a reflexive import), when
 it signifies 'to declare upon oath. However, instances occur where the verb is used in the active
 voice, apparently with that signification

** MAITREYA and others remark, that this verb, joined with the preposition अव, signifies
 also 'to give or to dwell'

ARTICLE V.

-- Verbs in which the Semivowel is subject to permutation.

1. यज [देवपूजासंगतिकरुणदानेषु] *tr.* 'to worship a deity'.
intr. 'to associate. *tr.* 'to present or endow. यजति. इयज (3d du.
 ईजतुः. 2d sing. इयजिथ or इयसु. 1st du. ईजिव).^{*} यष्टा. यद्यष्टि.
Imp. &c. Ben. इज्यात्. *Aor. p.* अयाक्षीत् (3d du. अयाष्टां).
 MIDDLE V. यजते. ईजे. *Aor. p.* अयष्ट (3d du. अयक्षातां). *Des.*
 यियक्षति,—ते. *INT.* यायज्यते and यायष्टि &c. *CAUS* याजयति,
 —ते. *Aor. p.* अयीयजत्,—त्. *PASS* इज्यते. *Abs. p.* ऐज्यत्.†

2. वुवप [वीजसंताने] *tr.* 'to sow. 'to propagate 'to cut or shave.
 'to weave.‡ वपति. उवाप (3d sing. उवथ्य or उवपिथ). वप्नः.
Imp. &c. Ben. उष्यात्. *Aor. p.* अवाप्सीत्. MIDDLE V. वपते. *Aor. f.*
 वप्स्यते. *Aor. p.* अवप्नः.

3. वह [प्रापणे] *tr.* to convey or transport. वहति. उवाह (3d du.
 उहतुः. 2d. sing. उवहिथ or उवोठ. 1st du. उहिव). वोढा §

* In this and the following verbs, the vowel is substituted for the Semivowel before a mute ह्;
 and, in the prior syllable of the *Rem p* (Ch 18 § 1 2)

† The vowel being substituted for the semivowel, आ is prefixed, and forms with the initial
 vowel a *Widdi* diphthong (Ch 17 § 3 2)

[‡ E. SATYAJI remarks, that वुवप is an erroneous reading found in some works. He, and
 MA'DHAVA, explain the term, 'dispersing seed in a field' They add, that it also signifies 'pro-
 creating' and likewise 'shaving' The *Caṇṭha*, MAṬṬEYA's text, and even MA'DHAVA's
 according to some copies, insert तंतु in the explanation of the verb. This agrees with VO PA-
 DEVA's interpretation [मुंडतंतु वीजोष्णोः].

The preposition नि indisputably permutes न् in composition with this verb (Ch 18 § 1 1 *).
 Ex प्रणिवपति.

§ व् is changed to व्ह (Ch 16 § 3 13), which is permuted with ह् on account of the pre-
 ceding ह् substituted for ह्; the first ह् is accordingly expanded, and the vowel is here con-
 verted into ओ (Ch 18 § 3 2 1).

§ न् is changed to न्ह; the four permutations follow as above.

वद्व्यति. *Imp. &c Ben.* उद्वात्. *Aor p.* अवाद्वात् (3d du. अवोढां. *pl* अवाद्वाः. 2d *pl.* अवोढं). MIDDLE V. वहते.* उहे (2d *sing.* उहिषे). *Aor f.* वद्व्यते. *Aor. p.* अवोढ (3d du. अवद्वातां. 2d *sing.* अवोढाः. *pl.* अवोढं). PASS. उद्वाते. *Abs p.* औद्वात्.†

* The next has an Acute Accent on the Mute Vowel.

4. वस [निवासे] *intr.* to dwell or inhabit ‡ वसति. उवास (3d du. उषतुः. 2d *sing.* उवसिथ or उवस्य). वस्ता. वद्व्यति. || *Imp. &c Ben.* उद्वात्. *Aor. p.* अवाद्वात् (3d du. अवानां).

‡ The three following admit the Middle Voice.

5. वेज् [तंतुसंताने] *tr.* to weave § वयति. उवाय (3d du. उयतुः or उवतुः. *pl.* उयुः or उवुः. 2d *sing.* उवयिथ. *du.* उययुः. *pl.* उय. 1st. *sing.* उवाय or उवय. *du.* उयिव. *pl.* उयिम)¶ and ववौ (3d du. ववतुः. *pl.* ववुः. 2d *sing.* ववाय or वविथ. *du.*

* This verb, joined with प्र, some say with परि, does not admit the middle voice. Ex प्रवहति.

The preposition नि is indispensably permuted (Ch 18 § 11 11 *) Ex Abs p प्रणयवहत.

† See a note above †

‡ See वस 2d 4th and 10th cl also वास Ch 29

§ त् is substituted for स before the *ard had* त्वात् (Ch 19 § 1 3)

¶ VO'PADE VA'S interpretation is [स्युतौ]; expounded by DURGADA'SA as in this text

§ वय् may be substituted for this root in the *Rem p* (Ch 18 § 1 2), and is subject to the permutation of the vowel with the semivowel, before a mute क् or झ्; except, however, the य् of this root in the *Rem pass* but this may be changed to व् before a mute क्.

When the original root is retained in the *Rem p* it does not permute the semivowel in the prior syllable (Ch 18 § 1 2 ‡) The radical diphthong is changed to आ (Ch 18 § 1 1) before any but a mute श्.

ववयुः. *pl.* वव. 1st *sing.* ववौ or वव. *du.* वविवं. *pl.* वविवम).
Abs. f. वाता. *Imp. &c. Ben.* उयात्. *Aor. p.* अवासीत्. (3d *du.* 'अवासिष्ठां'). MIDDLE V. वयते. उये (3d *du.* 'उयाते. *du.* 'उयिरे.
 2d *pl.* 'उयिद्वे' or 'उयिथे. 1st *du.* 'उयिवहे') and 'उवे (3d *du.*
 'उवाते) or ववे (3d *du.* 'ववाते). *Aor. f.* वास्यते. *Aor. p.* अवास्त
 (3d *du.* 'अवासातां').

6. येञ् [संवरणे] *tr.* to cover.* ययति. विद्याय (3d *du.* विद्यतुः.
pl. विद्युः. 2d *sing.* विद्ययिष्य. 1st *sing.* विद्याय or विद्यय).† याता.
Imp. &c. Ben. वीयात्. *Aor. p.* अयासीत्. MIDDLE V. ययते. विये
 (3d *du.* विद्याते. 2d *sing.* विद्यिषे. 1st *du.* विद्यिवहे). *Aor. f.*
 व्यास्यते. *Aor. p.* अयास्त.

7. ह्येञ् [स्पर्द्धायां शब्देच] *tr.* to emulate or wish to overcome each
 other. † to struggle or contend with. *intr.* to sound. *tr.* to call ‡ to chal-
 lenge‡ ह्ययति. जुहाव (3d *du.* जुह्वतुः. 2d *sing.* जुह्विष्य or
 जुहोथ. 1st *sing.* जुहाव or जुहव).॥ ज्ञाता. *Imp. &c. Ben.* ह्यात्.
Aor. p. अह्वत् (3d *du.* 'अह्वतां').§ MIDDLE V. ह्ययते.॥ जुह्वे (3d

* VO'PADE'VA'S interpretation is वृत्तौ expounded by DURGA'DA'SA as in the text.

† The diphthong is not changed to आ in the *Rem p.* of this verb (Ch 18 § vi 1 †).

In permuting the semivowel with the vowel, in the prior syllable of this root, the second semi-
 vowel is selected, and the first consonant retained (Ch 18 iv 4).

‡ स्पर्द्धः (synonymous with स्पर्द्धा) is expounded by VO'PADE'VA the desire of another's
 reduction RAMA NA'THA so explains the term, and also interprets it in a reciprocal sense. The
 sound here meant, as DURGA'DA'SA remarks, is 'calling or invoking'.

§ The substitution of the vowel for the semivowel, takes place in the doubled verb, that is,
 in the root, which is to be doubled (Ch 18 § v 2).

§ अह् is the substitute of ह्य in the active voice, and may be so in the other voices (Ch 16
 § 11 12 † p 342).

¶ The verb is deponent, when joined with any of the prepositions, नि, सम्, उप and
 वि (i. निह्वयते); or with आह्, provided it is not signified. Ex. आह्वयते
 i. e. chal. दुःख.

du जुहुवन्ते). 1st. f. ज्ञास्यते. Aor. p. अहूत (3d du अहूतां. pl अहूतं) or अहूस्त (3d du अहूसातां). PASS. Aor. f. ज्ञास्यते. or ज्ञायिष्यते. Aor. p. अहूयि (3d du. अहूसातां or अहूयिषतां). REG PASS. Aor. p. अहूयि and अहूत, अहूस्त or अहूयिष. DES जुहुषति, -ते. INT. जोहूयते and जोहोति &c CAUS. ज्ञावयति. Aor. p. अजहवत्.†

☞ The two following have the acute Accent on the Mute Vowel

8. वद [यक्तायांवाचि] tr. 'to say or tell' intr. 'to speak'. वदति. उवाद (3d du. उदतुः. 2d sing उवदिष.† pl. उद. 1st sing. उवाद or उवद. du उदिव). वदति. वदिषति. वदतु. अवदत. वदेत् and Ben. उद्यात्. अवादीत्.॥ अवदिषत्. DES. विवदिषति. INT. वावद्यत् &c. CAUS वादयति. Aor. p. अविवदत्. In some acceptations, वदते. उदे.‡

9. दृओष्मि [गतिवृद्धोः] tr. 'to move'. intr. 'to grow or increase'. श्रयति. श्रुश्राय (3d du. श्रुश्रवतुः. 2d sing श्रुश्रविष. pl श्रुश्रुव.

* There are four modes of inflection, in this instance, since the substitution of चिण for चि is here optional, and so is that of अइ for चि (Ch 16 § 11 12), and, when सिच is consequently employed, permutations, analogous to those before चिण, are also optional (Ch 19 § 4 3)

† The change of the vowel for the femoral takes effect in this tense (Ch 18 § v 2), and the vocal is short (Ch 19 § 1 2 *)

‡ Not, as erroneously written by an author censured in the *Ashtadhyayi*, उदिष.

§ The permutation with the *Irregular* vowel is here indispensable (Ch 19 § 11 6 *)

§ VOIADUVA makes the verb common, and states two senses for this and a similar root of the

10th class [वाकसंदेशयोः] 'to speak' & 'to command'. DURGADASA says, it is sometimes dependent. According to PAVAN and the rest, the verb is dependent, when it signifies either to encourage, or to force, or when lustre is implied, or knowledge, perseverance or controversy also, when it signifies to speak together, equally, in this last instance, however, when dispute is implied. With the preposition अनु, it is dependent, provided it be intransitive, signifying however to converse speech. With अप it is in the middle voice, for the rest give import.

1st *ſing.* श्रुश्रव or श्रुश्रव. *du.* श्रुश्रुविव)* or शिश्राय† (3d *du.* शिश्रियतः. 2d *ſing.* शिश्रयिष. *pl.* शिश्रिय. 1st *ſing.* शिश्राय or शिश्रय. *du.* शिश्रयिव). श्रयिता. अश्रयत्. श्रयेत्. *Imp.* श्रय. *Ben.* श्रयान्. *Aor. p.* अश्रयत् (3d *du.* अश्रयतां. *pl.* अश्रयन्) and अशिश्रियत् (3d *du.* अशिश्रियतां. *pl.* अशिश्रियन्) or अश्रयान् (3d *du.* अश्रयिहं). ‡ *Des.* शिश्रयिषति. *Int.* शेश्रियते or शोश्रयते, and शेश्रयीति or शेश्रेति. *CAUS.* श्राययति. *Aor. p.* अशिश्रयत् or अश्रुश्रवत्.

[वृत्] *Finis* ॥

* The substitution of the vowel for the semivowel is optional in the *Rem. part* of this verb, and in some other inflection, of it (Ch 18 § 1 2)

† This root is specially excepted from the permutation of the semivowel in the prior syllable

‡ अइ is optionally the substitute for लि; or चइ may be substituted in the active voice (Ch 16 § 11 12 * and ‡ p 142)

But, in this verb, अ is put for इ before अइ; and the vowels coalesce regularly इयइ is by the general rule (Ch 19 § 11 1) substituted for the same before चइ; and the vowel is so permuted with the *i* *li* diphthong, before सिच् preceded by इट् (Ch 19 § 14 6 *).

¶ End of the series, which began with यज; but not indicating a close of the first class of verbs beginning with भू; for other verbs, which occur in approved practice, must be considered as comprehended in this class, though not here enumerated. *Ex* चुलुप or to cut. चुलुपति. चुलुपंचवार &c.



CORRECTIONS.

P. 4. l. 21. for by read vy. l. 22. for त्य read त्य. for य read य. l. 24. for ठ read ठ.

P. 6. l. 13. for च read ध. l. 14. for ठ read द. l. 17. for द्य read ऊ.

P. 8. l. 3. read आस्यं. l. 12. for छौ read छौ. 3d column, omit व. l. 13. for छं read छं. 3d column, read व. l. 15. for छं read छं.

P. 15. l. 9. read अन्यतरस्यां.

P. 18. 1. 2. for दर read ईर. l. 4. for missionary read messenger: for ईष read एष.

P. 19 l. 3. read ऋद्धिः. In the notes, l. 7. read विन्धोष्ठः.

P. 24. l. 16. and 18. for छः read छः.

P. 26. *. l. 4. for छ read दू.

P. 27. *. l. 15. read मुहस. l. 24. read कुशा.

P. 31. l. 13. for षष्ठी read षष्ठीः. l. 14. read ओस.

P. 36 l. 5 for element read consonant.

P. 40. †. for छ read दू.

P. 41. *. l. 12. read ऋषुद्धिन्.

P. 42. cancel the note * (as it is peculiar to the Vēdas.)

P. 43. l. 8. for दुह read दूहं. Note *. read followed by स retaining the रुल् initial, (or, as some say, by रुल्,) or by ध्व.

P. 46. l. 9. read रामाणाम्. l. 10 for व्याघ्र read व्याघ्र

P. 47. †. dele (See Ch. 18.).

P. 48. l. 4. for तिय read तीय.

P. 56. l. 2. after sacrificer add or तब्येष्ट a character.

P. 59. †. left line, for प्रा read प्रा.

P. 67. left line, for राषु read रातु.

- P. 78. cancel the paragraph numbered 6. Other nouns &c. (for the derivatives, there described, end in डु.)
- P. 79. l 9 read प्रशान्तु or प्रशास्तु.
- P. 81. l. 17. read जमुद्दिन.
- P. 82. l. 13 for क्षन् read क्षिन. l. 14. for क्षभ्याम् read क्षिभ्याम्, for क्षषु read क्षिषु.
- P. 91. l. 3. read and पुरुदंशस् INDRA.
- P. 102. l. 9 for ल्युट् read ल्युट्. Note † read रश्मवृश्चनः.
- P. 105 ¶. read दीधितिः.
- P. 110. l 4 for भवन्ती read भवती.
- P. 111. l. 13. dele an affix containing.
- P. 135 ‡. add Also तक्ष signifying to pare.
- P. 136. last line, for require read admit.
- P. 141. l 4 after विद् insert with an affix marked by an indicatory ड्.
Note ‡ add Optionally instead of त्स to लुश, मृश and वृष; and, instead of अद्, to नृष and दृष.
- P. 142. †. read वेच (or the substitute of वृञ्) and ख्या (or ख्याञ् substituted for चक्षिड्).
- P. 14. In the column vii Imp. &c for -इत-इयाताम् &c read -इ-इयाताम् &c In the next column ben, read घीयास्ताम् and घीयास्याम्. In the 3rd column of viii. Aor. p read एताम् and एथाम्.
- P. 149 *. l 7. for (पु 5th cl) read (पुञ् 5th cl some add पु 1st cl).
Note † addम् शक 4th cl though some omit this.
- P. 150. Notes l 1. for जिष्विदा read ष्विदा.
- P. 151. ¶ for (provided &c) read (before से and ध्वे). Note § 1 4 read by a mute क् or a mute ग् subjoined to a verb of one syllable, ending &c.
- P. 152. l 1. read uncs prefixed to लिट् or to लिङ्. Note † 1 2. read (षन or षनु). l 3 for पत read पत्.

- P. 154. l. 1. after (सृज्), read or, in the anomalies of the *Vēdas*, शम and अम. l. 3 after affix, read marked with an indicatory प, and
- P. 157. ‡ for सृज्, सृज् read सृज्, सृज्.
- P. 158. Notes l. 1. after नट् dele 1st and. After णट् dele 2d §. of. l. 2. for टुनदि read नर्द. Note || for सुम् read सुम्. Note § for पिश्रु read पिश्रु.
- P. 159. l. 5. read प्रादुस्. Note ‡. read with वि (if a crit affix, other than निष्ठा, follow) or with परि (any affix being subjoined).
- P. 160 *. l. 1. for पत्त read पत्त. l. 2. for शम read शम्. l. 3 for (5th cl.) read (5th and 10th cl.).
- P. 162. ¶ for दीङ् read देङ्.
- P. 164. l. 1. after मा, insert (माङ् and मेङ्). Note *, after दश, insert (for दंश).
- P. 165 l. 4. for Moreover &c. read Before the same, with the same exception, a long vowel shall be substituted for that of such prior syllable, if prosodically short and followed by one also prosodically short
- P. 167. last line, for सिङ् read सिङ्.
- P. 169. *. l. 3. read सन् (षन or षनु).
- P. 170. || 15. read in four tenths optionally, but forming the overs regularly.
- P. 171. ‡ for (or गाङ्) read (not गाङ्).
- P. 174. †. after वि insert (विच्). Note ||. for only read notwithstanding exceptions.
- P. 175. last line, read (unless contiguous to a final ल् or ए). Note †. add before चिण् and a crit affix.
- P. 176. l. 7. add Also, in दृशिर्.
- P. 177. l. 2. for conjointly dental and labial read labiodental. Note *. for हेट read हेठ.
- P. 178. l. 10. after श् add not initial l. 12. for पि read तिष्.
- P. 179. l. 10. read and from रंज with a limited exception, before &c.

l 13 *read* with a final mute द्.

P 184. † l 9 *read* हस and other verbs signifying sounds.

P 209 l 1 *for* शौचित्ये *read* शैचित्ये.

P 246. † *for* तौच्यः *read* तुच्छनं.

P 261 * *for* क्षमु *read* क्षम्.

P 294 † *for* भ्रक्ष *read* मृक्ष.

P 298 † *for* spoil *read* alter.

P 321. † *for* जिष्विदा *read* ष्विदा.

P. 356. l 4 *for* दुलभष् *read* दुलभष्.

